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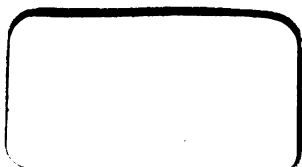
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THE
CHARACTERS
OF
THEOPHRASTUS,

With a Strictly Literal TRANSLATION of the
GREEK into LATIN,

AND

With NOTES and OBSERVATIONS on the Text,
In ENGLISH:

For the Benefit of *Hertford College.*

By the late R. NEWTON, D.D. and *Principal.*



O X F O R D

Printed; and to be had of *R. Clements* and *J. Fletcher*, Bookfellers
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To
The Generous Contributors
To a Design
Calculated for Promoting
Piety and Learning,
The Following Performance
Of the late
DR. RICHARD NEWTON,
Principal and Founder of
HERTFORD COLLEGE,

Being his Last Gift to the Society after a continual
Succession of more than Forty Years Services,

Is with the utmost Regard

and Gratitude

Inscrib'd

By the PUBLISHER.

TO THE SOCIETY.

— *Hoc Quidam non bellè : Numquid ego Illi
Imprudens olim faciam Simile?* Hor.

THE Characters of *Theophrastus* are such Natural Resemblances of Man uninstructed, unobserving, unreflecting, that they will ever be read with *pleasure*; and the Meannesses, Indecencies, and other Improprieties which the Author dislikes in the behaviour of those who are the subjects of them, are set before the Reader in such a light, as infallibly to induce him to dislike them too, and must therefore be read with *profit*.

But yet I think it may be easily perceiv'd, that these Characters are not, generally, *finished* pieces. For in several of them there are *strokes*, which are much better suited to a *different* Character, than to that of which they now appear a part; as if the Author had been drawing the Character of a particular person, who, whatever might be his natural bent, and general manner, had yet something in him, that, as it were, *differenc'd* him from himself; which the Author might continue, in his general description, that the person intended to be describ'd, might more certainly be known; or, having let it flow, together with his other thoughts, into the Character intended to be general and uniform, might afterwards neglect to displace it, tho' it was not to stand where it did.

Again, there are other Characters, of which, tho' all the parts are well suited to the Character intended to be drawn, yet would not these have been plac'd in that order in which they are found, if the piece had receiv'd the Author's *last* hand. A right *disposition* of Thoughts is requir'd of the Writer in all compositions; these will not be rightly dispos'd if those, which have a relation to one another, are not made to follow one another, and in proper connexion. There is an instance of this in the Character of the *covetous man*, *Char. x.* pag. 100. In the first line, *he demands a month's interest within the month*, and then intervene ten parts of his Character, that have no relation to usury, before he *demand*s a *consideration for delay of payment, whether of that principal, or interest, beyond the day appointed for payment; and also, the interest of the interest from the time it was due*: a stroke of Character, surely, that ought to have had no other place, then the very next to that, wherein he *demand*s *the interest within the month*. The same rule is to be observ'd, whether the Composition be a *Theme*, or a *Declamation*, or an *Oration*, or a *Sermon*, or a *Studied Letter*. In *Conversation* indeed, and in *ordinary Letters*, which are in the room of Conversation, it may be otherwise; because, in conversing, one delivers one's thoughts as they occur.

There are Editors, who think it incumbent on them to defend *every* thing said by the Author they have undertaken to publish; whether, from general admiration, they have contracted such a fondness for him, that they cannot see the least fault in him;
or

or think it a discredit to their parts or learning, if they cannot find out more merit in the favour'd Writer they are so well acquainted with, than others, who have taken pains to be as well acquainted with him, can discover, I cannot tell. But, after all, there will be *defects* in the *finest* Writers, as there will be *Sin* in the most *perfect* men. And, whatever may be said to hide or palliate the defects, tho' much ingenuity or good nature in saying it may appear; yet the defects will not disappear; defences insufficient are *not* defences. The result will be this at last; where there are found more Graces and Beauties, than Blemishes and Defects, we justly celebrate the Performance. And, I think it rather for the praise of *Theophrastus*, to have it said of him; if his Invention, if the first run of his thoughts towards forming a particular Character was so *affecting*, to what advantage would the drawing of it have appear'd, if he had had opportunity to have review'd it, and retouch'd certain parts of it, and dispos'd the whole in an easy transition, and naturally connected order, than, at all events, and throughout, to have defended him in such a manner, and to such a degree, as could only manifest the partiality of his Admirer. If *Homer* universally allow'd to be *bonus* is yet said *aliquando dormitasse*, to have sometimes *noddad*; let *Theophrastus* be excus'd, if, in the midst of an infinite variety of beautiful sentiments most ingeniously display'd, there appear in him to have been inattention to a few particulars. He was a very *Old man*, as may be seen in his preface, when he writ these Characters; and might the more easily have fail'd of exactness; or might

VIII

not have had health or leisure to revise what he had written; or not acuteness enough to have done it effectually, if he had attempted it. And what excuse I am making for the *Author*, I should be glad might be allow'd to *myself*, his *Translator* and *Commentator*, and for the same reasons.

With respect to the *VERSION*, I do not say it is necessary, that all *Greek* Authors should be attended with versions so *literal*; or that they should have any versions at all; but, if any, if they are not thus literal, they should, at least, as truly express the *sense* of the Authors, as if they were thus *literal*; which very often they do not; and which, whether they do or no, He, who, in learning this language, shall use himself to translate his Author thus literally, will the soonest discover, and, if there hath been a mistake in the sense, will be the best able to rectify it.

I would, therefore, advise every Scholar beginning to learn this language, to translate his Author thus *literally*, word for word, as far as the different *Idioms* of the *Greek* and *Latin* languages will permit; and, whereas there is, generally, but *one* word, which is *the proper* one, to express the true meaning of the *Greek* word in any sentence, to render the *Greek* word, by that *Latin* One, which he thinks is so. Nobody can say, the learner will not understand the *Sense* of his Author, as well in this *close* way of translating, as in the *looser*; and 'tis certain he will understand the *Language* of his Author better.

Tho'

Tho' I write to *Learners* only, yet, I hope, I shall not give offence (so long as I do not give advice) to the *Learned* in this language, if I adventure to say, I could wish, when any of them become *Writers*, and especially *controversial* Writers, and bring, for proofs or illustrations of what they advance, *quotations* from *Greek* Authors, they would *condescend* to translate the same in this *literal* manner. For, it may be, when they shall have taken the pains to do this, (and it will require pains) they may themselves find reason to think the quotation is not to their purpose. The Reader also, will be more certain in what sense precisely the Writer understands the terms of the cited passage, which may have, and, perhaps, comparing one thing with another, must have, a different meaning. The *elder* Reader, who may fairly be reckon'd a good scholar, may have forgotten some of the *Greek* words he once well knew, and will like to have his Memory refresh'd. And the *Younger*, who is as capable of Judging of the force of the Argument as the *Writer* himself, may not have, as yet, apply'd himself so closely to the learning of this language, as to be greatly skill'd in it, and will be glad to have his knowledge improv'd. And such may be the *Indolence* of the one, and the *Volatility* of the other, that they will neither of them care to have the course of their reading interrupted by turning *Lexicons*. For, if the point contended for by the Writer be evinc'd, supposing the quotation to be truly cited, and truly render'd, it will be time enough, after the perusal of the treatise, to have recourse to the *Original*, and to the *Context*, to see whether it be truly cited and
render'd

render'd or no, and accordingly to establish it, or dismiss it. Without such condescension in the Writer, I will not promise that what is written will be much read, which, yet, the Authors are interested should be much read, if they would have it much approv'd. On these occasions the *version* may be of the *Greek* into *Latin*; or, of the *Greek* into *English*, into which it will run more easily; but, if into *Latin*, the *Greek* being a language very *elliptical*, what *Latin* words will be necessary to be inserted to supply the deficiencies of the *Greek*, may be put in *Italicks* in the manner we have done.

As to the NOTES and OBSERVATIONS on the Characters of *Theophrastus*, these are given in *English* with design, 1. To introduce and countenance the practice of illustrating and writing *Comments* on *Greek* and *Latin* Authors in our *Own* tongue, as the *French* have done in *theirs*, to the making *their* language almost an *universal* language: and 2. to invite, and encourage our youth to read these Authors in great plenty; which they will be the more inclin'd to do, when they shall find them explain'd in a language not wanting itself to be explain'd, to their great, and speedy improvement in literature; too much discourag'd, as they are, and have been, by the incompetent assistance given them by foreign interpreters and commentators, in *Latin* often unauthentick, often less intelligible than the text, often explanatory of what is easy, and elusory of what is difficult.

And, whereas, in publishing *Classic* Authors, whether *Greek* or *Latin*, there are usually a multitude of

References

References from the text to *various readings* in the margin, not one in ten of which can possibly be the true, I assure the Reader, I will refer him only to what the following *figures* do denote.

1. Denotes a *Greek* word in the *Author* not found in the *Lexicons*.

2. A *different sense* of the word in the *Author* from any yet given of it in the *Lexicons*.

3. A *better Latin* word to express the same sense, that is given of the *Greek* word in the *Lexicons*, than is there given.

4. A *better Etymology*, or account of the *Original* of words, than is found in the *Lexicons*.

5. The *Similitude* between the *Greek* and *English Idiom*, whereof the instances are innumerable.

6. The *Similitude* between the *Greek* and *Latin Idiom*, whereof the instances are very rare. The *Dissimilitude* will appear from the *Version*, as often as that varies from the *letter*, or supplies the *ellipticalness* of the *Greek*.

7. Such *Various Readings* only, as, being preferr'd, are taken into the text, with reference made to the *Reading* which is rejected; or such as may admit of doubt, which is to be preferr'd.

The other *Notes* are such as tend to explain the sense of the *Author*, or improve the *Scholars* subject to the lecture in the *Knowledge* of the *Greek Tongue*, always supposing some of them to come to the *University* low in *School-learning*.

What *Difficulty* is not explain'd, is confess'd to be not understood, and to be given up to the ingenuity of Others; to try what they can make of it.

As

As I have not the vanity to offer these Notes and Observations to the publick *magisterially*, as supposing any of them to contain any thing *decisive*, but only as the thoughts or conjectures of the *Publick Lecturer*, imparted to his *proper class*, as they occur'd to him in the course of his preparation for the *Lecture*; so, I hope, I shall be secure from any peevish diminutions of their significancy, whilst I invite, as I do, all serious men wishing the improvement of the Youth of this place in the learned languages, to tell me, in a candid manner, of any exceptions they may have to any thing here noted or observ'd.

And, tho' nothing be more common, than for *one* studious person to observe (whether in matters obvious, or needing penetration,) what *another* hath observ'd before him, without borrowing it of him, or being indebted to him for it, but owing it purely to his own invention, and not his memory; yet, since his memory may possibly have help'd his invention without his perceiving it; if any one hath any claim of this kind upon Me, I readily release to him what he demands, as to a *prior* possessor: for so long as the Publick will still have the benefit of it, if it be of any value, the end intended, the *Advancement of Learning*, will be equally answer'd.


THE
MORAL CHARACTERS
OF
THEOPHRASTUS
WITH
A LITERAL VERSION
OF THE *GREEK* INTO *LATIN*,
AND WITH
NOTES AND OBSERVATIONS
IN *ENGLISH*.

Π Ρ Ο Ο Ι Μ Ι Ο Ν.

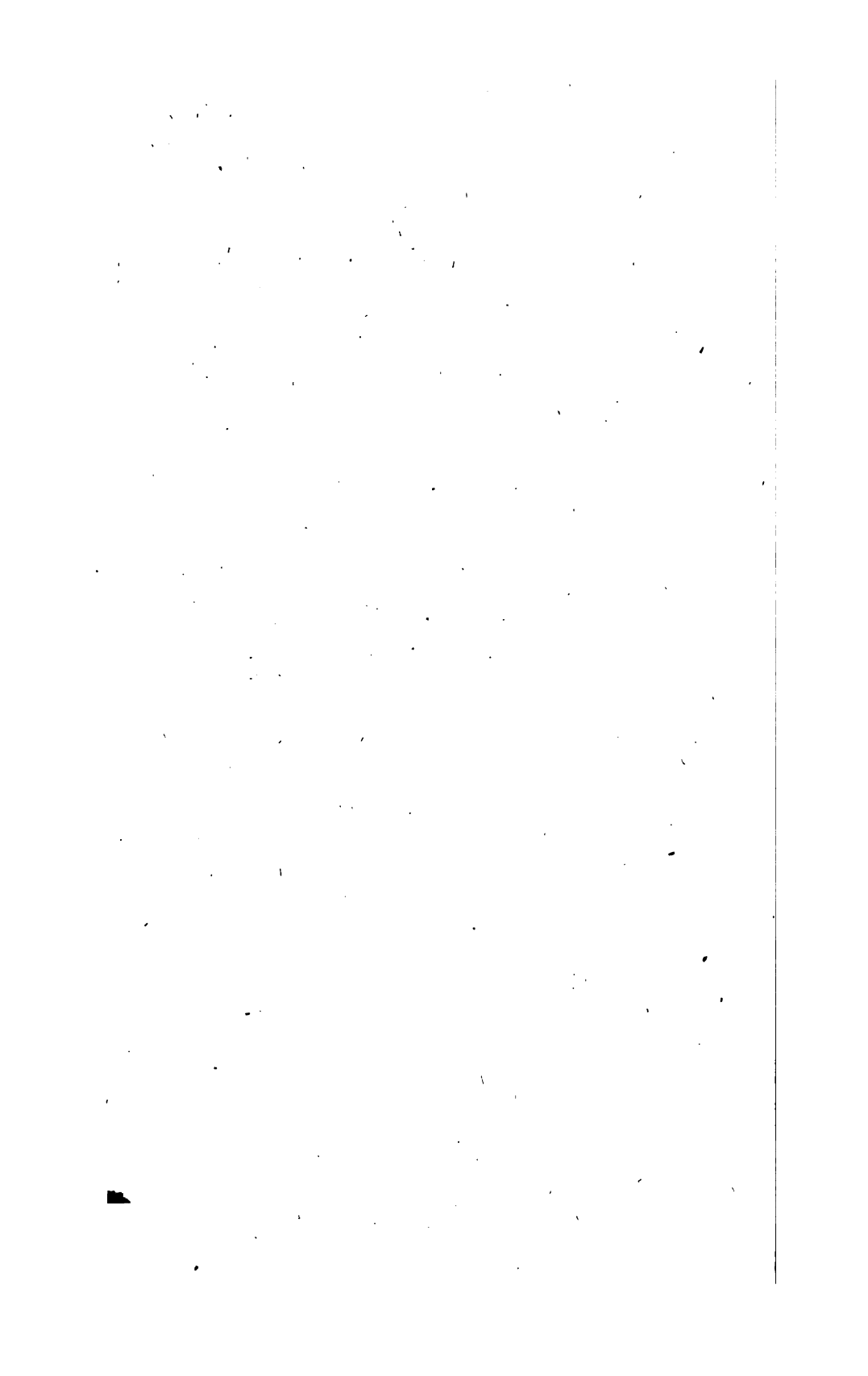
Η ΔΗ μὲν ἢ πρότερον πολλάκις ὁ Ἰπ-
 σήσας πὴν ἀλγίνοιαν, ἐθαύμασα, ἴσως ὅ
 ἢ ὁ πάσσομαι θαυμάζων, τί δήποτε τῇ Ελλάδος
 ὑπὸ τὸν αὐτὸν αἶρα κειμήτης, καὶ πάντων τῶν
 Ἑλλήων ὁμοίως παιδευομένων, συμβέβηκεν ἡ-
 μῖν ἢ πλὴν αὐτῇ τῇ τάξιν τῇ τρέπον ἔχειν. Εἰ
 γὰρ, ὦ Πολύκλεις, συνθεωρήσας ἐκ πολλοῦ
 χρόνου τὴν ἀνθρωπίνην φύσιν, καὶ βεβιωκὼς ἐ-
 τι ἐκνεήκοντα ἄνθρωποι, ἔτι δὲ ὠμοληκὼς πολλαῖς
 τε καὶ παντοδαπαῖς φύσεσι, ἢ πᾶσι θεαμήνους
 ὅς ἀκρεβείας πολλῆς τῆς τε ἀγαθῆς τῇ ἀνθρώ-
 πων ἢ τῆς φαύλης· ἐπέλαβον δὲν συγγράψαι
 ἃ ἑκάτεροι αὐτῶν ἐπιτηδεύουσιν ἐν τῇ βίῳ. Εκθή-
 σω δέ σοι καὶ γένος ὅσα τε τυγχάνει γένη τρέπον
 τέτοις προσκείμενα, καὶ ὅν τρέπον τῇ οἰκονομίᾳ
 χρῶνται. Ὑπολαμβάνω γὰρ, ὦ Πολύκλεις, τὰς
 ἡμεῖς βελτίους ἔσεσθαι, κατὰ λειψυθείαν
 αὐτοῖς ὑπομημάτων τοιούτων· οἷς παραδείγ-
 μασι χρώμενοι, αἰρήσονται τοῖς εὐχρημονεσά-
 τοις

P R O O E M I U M.

JA M quidem & prius sæpe, cum animum
 eo intendissem, miratus sum, nec fortas-
 se cessabo mirari, quid tandem, Græciâ sub
 eodem aere jacente, & omnibus Græcis si-
 militer institutis, acciderit nobis, ut non e-
 andem speciem morum haberemus. Ego,
Polycles, cum ex longo tempore contem-
 platus essem humanam naturam, & vixissem
 annos nonaginta novem, & insuper versatus
 fuissem cum multis, & omnis generis natu-
 ris, & juxta spectando comparassem multâ
 cum diligentia bonos homines & malos, pu-
 tavi oportere *me* conscribere quæ utrique eo-
 rum studiosè faciunt in vitâ. Exponam au-
 tem tibi, secundum genus *suum*, quæ sunt
 morum genera his utrisque adjacentia, &
 quo modo administratione utuntur. Puto
 enim, O *Polycles*, filios nostros meliores
 fore, relictis iis talibus monumentis, quibus
 exemplaribus utentes, eligent cum homini-

τοις σωείνοί τε καὶ ὁμιλεῖν, ὅπως μὴ ἵχαται
 δέεσσεσι ὥσιν αὐτῶν. Τρέφομαι δὲ ἤδη ³ ἔτι
 τὸν λόγον· ⁶ σὸν δὲ, ὡς ἀκολυθῆσά τε καὶ εἰ
 δῆσαι ἵ εἰ ὁρθῶς λέγω. Πρῶτον μὲν οὖν ⁶ ποιή-
 σομαι  λόγον ἀπὸ τῶν πλὴν εἰρωνείαν ἐζηλω-
 κότων, ἀφείς τὸ παροϊμάζεσθαι, καὶ πολλὰ ὥς
 τῷ πράγματι λέγειν. Καὶ ἄρξομαι παρῶτοι
 ἀπὸ τῆς εἰρωνείας, καὶ δεῖξω αὐτῷ· εἴθ' οὕ-
 πως ἔτι τὸν ἔρωνα ἵ δείξω, ποῖός τις ὅστις, καὶ
 εἰς τίνα τρόπον χατενήνεκται· ἔτι τὰ ἄλλα δὲ
 τῶν παθημάτων, ὥσπερ ὑπερξέμεναι, πειράσο-
 μαι καὶ γένος φανερὰ ἵ χατασῆσαι.

bus optimè-se gerentibus unà esse & versari, ut iis non sint inferiores. Vertam me autem jam ad sermonem. Tuum erit juxtà sequi, & observare an rectè dicam. Primum igitur sermonem faciam ab iis qui Simulationem affectarunt, omittens proœmium facere, & multa de negotio dicere. Et incipiam primùm à Simulatione, & definiam eam ; deinde hunc in modum Simulatorem percurram. Qualis quis sit Simulator, & quem ad morem deferatur ; etiam alias Passiones, sicut supra proposui, conabor, per singula genera, claras statuere.



7

N O T E S

A N D

O B S E R V A T I O N S.

Προοίμιον Proœmium] *πρὸς* and *οἶμη cantilena*. Primarily *præcentio*. What is play'd or sung before the tune or song. *προοίμιον τι πρὸ τῆς ᾠδῆς Hesych*. Somewhat in the nature of a flourish, or of a voluntary before the tune. Secondly, orationis *principium, præfatio*. *λόγος, ἰσαρία Hesych*. an account before-hand of the work the Author is entering upon.

Ἐπισήσας τὴν δianoian cum animum eò intendissem] *ἐφίστημι, ἐπὶ* and *ἵστημι* statuo, *sisso juxtà, colloco juxtà*, to set or place a thing near one, the better to consider it. Also *animum intendo*. In this signification of *ἐφίστημι, δianoian* is understood, which is here express'd. *ἐπισήσας* (in Eng.) having set my mind upon it, in order to consider it thoroughly.

5 *Παύσασθαι θαυμάζων cessabo mirari]* cease wondering. *παῦν ὀρχέμενος cease dancing. Aristoph.*

2 *Τάξιν τῶν τρόπων speciem morum]* the same as γὰρ τρόπων below. The same sort or kind of manners.

Παντοδαπαῖς φύσεσι omnis generis naturis] *παντοδαπὸς* being compounded of *πᾶς* and *δάπιδον, omnis soli*, it should regularly, like other compound adjectives, have been *παντοδαπῶς*. But this is an exception to the rule, as there are others, *παντοδαπὸς* being ὁ καὶ ἡ as a compound, and *ὅς, ἡ, ὅν*, as a simple adjective.

jective. *Omnis generis naturis*, i. e. *natūris æquè diversis*, ac si in *diversis folis procrearentur*.

Παρατεταμένος juxta spectando comparassem] παρὰ and τεταμένῳ specto, to view them in a near position to each other; which since we must do to perceive the difference, it comes to signify to compare.

Ἐπιτηδύον studiose faciunt] do naturally of their own accord, when left to themselves to do as they are inclin'd. ἐπιτηδής aptus, idoneus, habilis.

Κατὰ γένος secundum genus suum] per singula genera.

Ὅσα γένη τρόπων quæ sunt genera morum] ὅσος in the plural, frequently signifying as the subjunctive article ὅς.

Προσκειμένα adjacentia] πρὸς and κείμεναι jaceo. What are the sorts of manners that lie near, and are dear to them, and which they are inclin'd to. πρόσκειμαι καλῶ, I lie near to it, I border upon it, I am addicted to it. Also adhaerentia, προσκειται τοῖς βιβλίοις he sticks close to them, in study. τῷ δήμῳ προσέκειμην I stuck close to them, in favour.

Τῇ οἰκονομίᾳ administratione] οἰκονομία, of οἶκος domus and νέμω distribuo, pascō, administro, signifies properly domestick management, and allusively management in general. For, as, in domestick management, if there be, in the master of a family a want of the proper arts to provide for it suitably to his condition, and within his revenue; or a want of due attention to the sobriety, diligence, and fidelity of his domesticks; or exemplariness in himself; or punctuality to those he deals with, we say of him properly he is no oeconomist; so, if there be
in

in a *private person* a want of the same arts to regulate his *own* conduct, we say of *him* also, allusively, that he is no *oeconomist*.

Χρῶμαι *utuntur*] *use* i. e. *have*. What government they *have* of themselves. χρῆσθαι βίῳ to live i. e. to *have* life. χρῆσθαι τέλει to die, i. e. to *have* an end. χρῆσθαι τύχῃ to *have* fortune. So the *Latin* word *utor*. Cum prospero flatu fortunæ *utimur* Cic. when we *have* — cum adversis ventis *usi* *essimus* Cic. when we *had* — *usus* est incredibili patientiâ *he had* — valetudine *uti* firmâ to *have*. The word χρῆσθαι signifies also to *behave*. καλῶς χρῆσθαι φίλοις to *behave* handsomly towards them. So *utor* in *Latin*, *regibus uti*, *majoribus uti* Hor. to *behave* so suitably to them as to keep in their favour. And so, *to use* in *Eng*. He doth not *use* me well, he doth not *behave* well to me. It signifies also, *to have the advantage of*, as in this procem, οἷς παραδείγμασι χράμενοι quibus exemplaribus *utentes* of which characters *having the advantage*. So *utor* in *Latin*. *Utor* permissio, *I take the advantage of* the concession. Si fortunâ permittitis *uti*, to have or *reap the benefit of* this event, so as to improve it.

Βελτίους *meliores*] in the *accusative*, for βελτίους, in the *nominative* for βελτίους.

Τοιούτων *talibus*] such as the following *characters*.

Εὐαχημονεστάτες *optimè se gerentibus*] εὖ *benè* ἄνμα *habitus, gestus*, from *inust*. ἔχω *habeo*, from whence ἔχω hath its future ἔξω *præt. ἔαχκα*. εὖ *benè* with a *superlative* adjective, may, I think, be translated *optimè*.

5 Κατωδέστεροι *inferiores*] i. e. *inferior in conduct*. καταδεής *cui aliquid deest*. κατὰ and δέομαι *indigeo*.

One

One in whom something is *wanting* to make him *compleat*. ὅπως μὴ καταδείξωσι ὥσιν αὐτῶν, that they may not be more *wanting*, or deficient in propriety of behaviour than they. Or, if δέωμαι be interpreted *quæro*, that they may not be more to *seek*.

3 Ἐπὶ τῷ λόγῳ ad sermonem] to the *saying what I intend*.

6 Σὺν δὲ tuum erit] the *Greek* and *Latin* idiom are the same. There is an *ellipsis* of μέρος in the *Greek*, of munus in the *Latin*.

5 Καὶ εἰδήσῃ εἰ ὀρθῶς λέγω & observare an rectè dicam] to observe if — i. e. whether; in *Lat. an, utrum*. And yet, visam si domi est, may be found in *Ter.* but, it may be doubted, whether this in *Terence* be not a *Græcism*: for he hath many.

6 Ποιήσωμαι τὸν λόγον sermonem faciam] loquar. Sermonem facere *Cic. Ter.* Verbum facere *Cic.* ποιήσωμαι τὸν λόγον δὲ — ἄρχομαι ἀπὸ incipiam loqui.

Ἀφείς τὸ προοιμιάζεσθαι omittens proœmium facere] or, omittens hoc scil. proœmium facere, i. e. any further preface than I have already made.

Περὶ τῆς πράγματός de re, de negotio] sc. suscepto.

Ὁρίωμαι *Att.* for ὀρίσσομαι, and ὀρίω for ὀρίσω. ὀρίζω to define, to set to a word its ὅρες, its fines, its limites; to limit it by other words to signify *this* and *nothing else*.

οὕτως in hunc modum] in quem modum? that which follows, by saying *first*, ποῖός τις ἐστίν, and then, εἰς τίνα τρόπον κατενήνεκται.

5 Διέξομαι percurram] i. e. oratione percurram. Of *ἄξ*, *ἐξ*, and *ἐμ* *eo*. And as *ἐμ* doth in the present tense signify also *ibo*, so doth διέξομαι in the present signify also *percurram*. For, without making *ἐμ* signify

nify *ibo* because the *future* ἔσω is not in use, nothing is more common in our *own* language as well as in *this*, than for a person to say whither he *will* go, and what he *will* do, in the *present* tense. And διέξομαι here, tho' in the *present* tense, yet, immediately following these *futures* πρήσομαι, ἀρξομαι, ὀψήσομαι is determin'd to signify *futurely percurram*. I will *run thro'*, or I will *go thro'*, or I will *go thro'out* or *quite thro'* that character, or I will treat of it thoroughly. The same way of expression is us'd with respect to what another has written. Have you *gone thro'* it, or *quite thro'* it? for have you *read* it, or *read* it *quite thro'*. And, I have *run* it over, for, I have *read* it over. The last seems to import the reading it with some *haste*. And the word here us'd by *Theophrastus* seems to import as much, for of εἰρωνεία he says, that, in a *less exact* definition, or description of it, (ὡς τύπῳ λαβεῖν) may appear to be &c.

Κατενήκεται Att. for κατήκεται.

5 Καταστήσαι statuere] to set them down, Φανερὰ καταστήσαι to set them down clear, i. e. to describe or write them down, so clearly, as that they shall be readily acknowledg'd.

Α.

ΠΕΡΙ ΕΙΡΩΝΕΙΑΣ.

Η Μέν οὖν εἰρωνεία δόξειεν ἂν εἶναι, ὡς
τύπῳ λαβεῖν, προσωοίησις ἢ ἐπὶ τῷ χεῖ-
ρην πρᾶξεων καὶ λόγων. Ο δὲ εἰρων, τοιοῦ-
τός τις ὅστις, οἷος πρῶσελθὼν τοῖς ἐχθροῖς ἐθέ-
λει λαλεῖν, ἢ μισεῖν καὶ ἐπαινεῖν παρῶντας
οἷς ἢ ἐπέθετο λάθρα, καὶ τέτοις συλλυπεῖσθαι
ἡττώμενοις· καὶ συγγνώμην δὲ ἔχειν τοῖς κα-
κῶς αὐτὸν λέγουσι καὶ ἐπὶ τοῖς κατ' ἑαυτοῦ
λεγομένοις· καὶ πρὸς τοὺς ἀδικουμένους καὶ
ἀγανακτουμένους πρᾶως ἀφ' ἑαυτοῦ λέγεσθαι. Καὶ
τοῖς ἐντυγχάνουσιν κατὰ σπουδὴν βελομένοις,
πρῶσά γε ἐπαμειβεσθῆναι καὶ μηδὲν ὦν πρᾶτ-
ται, ὁμολογεῖσθαι, ἀλλὰ φῆσαι βελοῦσθαι καὶ
πρῶσπολήσας ἄρτι πρῶσγεγονέναι, καὶ ὅψ' ἐγενέ-
σθαι αὐτὸν, καὶ μαλακισθῆναι. Καὶ πρὸς τοὺς
δανειζομένους καὶ ἐρανίζοντας, ὡς ἢ πωλῆς· καὶ μὴ
πωλῶν, φῆσαι πωλεῖν. Καὶ ἀκέρους πῆ, δόξει
μὴ

I.

De Simulatione.

Simulatione igitur videatur esse, ut *eam* definitione minus exactâ capiam, Fictio actionum & sermonum in pejus. Simulator autem talis quis est, qualis cùm accesserit ad inimicos, velit *cum iis* loqui, non *eos* odisse; & laudare præsentibus quibus clàm imponebat; & cum illis victis congemere. Item veniam habere maledicentibus ei; & ob ea quæ dicta sunt adversus eum; & cùm affectis injuriâ *ab ipso* & indignè ferentibus mansuetè colloqui. Item volentes *eum* adire festinanter, jubere rursus venire. Item nihil eorum quæ facit confiteri, sed dicere *se* deliberare. Item fingere *se* jam advenisse, & ipsum serò venisse, & languidiorem fieri. Item mutuò accipere cupientibus, aut stipem collatitiam petentibus *dicere* quod non vendit, & non vendens dicit *se* vendere. Item cùm audiverit quid, fingere *se* non
audisse

μὴ θεωροῦνται· ἢ ἰδὼν, φησὶ μὴ ἐωρακέναι,
 καὶ ὁμολογήσας μὴ μεμνήσθαι. Καὶ τὰ τὰ
 σκέψασθαι φάσκει, τὰ ὃ οὐκ εἰδέναι, τὰ ὃ θαυ-
 μάζειν, τὰ ὃ ἤδη ποτὲ καὶ αὐτὸς ἔτιω ἀφελ-
 ούσθαι. Καὶ τὸ ὅλον, δεινὸς τῷ τοιούτῳ τρέ-
 πῳ ἔχει λόγῳ χρῆσθαι, ἐπεὶ πᾶσι ἐχέτω ἱσχυ-
 ραίνων ἐκπλήττομαι. Καὶ λέγει ἐαυτὸν ἑτέρῳ
 παρακαλεῖται· Ἐμὴν, οὐ ταῦτα πρὸς ἐμὲ διεξήκει
 παραδόξον μοι τὸ πρᾶγμα· ἄλλω πρὶν λέγε-
 ῖν ὅπως δέ σοι ἀπισήσω, ἢ ἐκείνου καταγινῶ, διπο-
 ρεῖται. Ἀλλ' ὅρα μὴ σὺ γὰρ πρὸν πίστεύης τοιαύ-
 τας φωνὰς καὶ πλοκαῖς καὶ παλιλλογίας· ἔ-
 χειρὸν ὅσῳ εὐρεῖν ὁδοῖν. Τὰ δὲ τὰ ἡθῶν μὴ
 ἀπλᾶ, ἀλλ' ἐπίβελα, φυλάττεσθαι μᾶλλον
 δεῖ ἢ τὰς ἔχους.

audisse; & cùm viderit *quid*, dicit se non vidisse; & cùm promiserit *quid*, non meminisse. Item aliqua consideraturum *se* dicit, aliqua nescire, aliqua mirari, *quoad* aliqua autem jam olim & ipsum sic cogitasse; & in summâ, tali modo sermonis uti peritus est: non credo; non puto; percellor; & dicere se ipsum alium fieri; item non hæc mihi narraverat; incredibilis mihi res est. Aliî alicui dic; quomodo autem aut tibi non credam, aut illum damnem, dubito. Verum vide ne tu celerius credas talibus vocibus, & locutionibus perplexis, & ejusdem verbi iterationibus; quo deterius nihil est invenire. Hujusmodi mores non simplices sed infidiosos cavere magis oportet quàm Viperas.

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N O T E S

A N D

O B S E R V A T I O N S.

E^{ἱπαρνεῖα} *Simulatio*] the pretending that to *be* which is not; as *Diffimulatio* is the pretending that *not to be* which *is*. The pretending that *not to be* which *is*, is very fuitable to the character of a person pretending that to *be* which is *not*; since the person dispos'd to do the one, will naturally be dispos'd to do the other as he sees occasion. The *Simulator* and the *Diffimulator* therefore make but one character; and the following instances whether of *Simulation* or *Diffimulation* constitute the present character. ^{ἱπαρνεῖα} from ^{ἔγω} *dico*, to *say*, i. e. to *say* only, without *meaning* what you *say*; to mislead or deceive by *saying*.

^{Μεν ἔν}] one or both of these particles is redundant. If ^{ἡ μὲν ἔν ἱπαρνεῖα} be interpreted *Simulatio igitur*, the first; if *Simulatio quidem*, the last; and, if *igitur* or *quidem* add nothing to the sense, *both*. They add no more to the sense, than the words, *why*, or *now*, or *then*, or *truly* would do in English in the same place; and seem to be us'd for ornament, or to make the saying what is said more numerous. Some have suppos'd there is not the least particle in the Greek language, but what hath peculiar significancy, tho' *we* cannot discern it. I confess I am not inclin'd to suppose so liberally. Finding in these English expressions "what *and* if," "and

B

"for

“for because” a redundancy of *and*, and of *for*, why may I not suppose there may be like redundances in the *Greek* and other languages authoris’d by use? The particle *τε*, unless when us’d in the Dorick dialect for *σε*, or as the conjunction copulative, seems universally to be inserted to gratify the ear. See *Iloc.* ad *Nicom.* *τὰς τε τῶν ἀσθενῶν γνώμας καὶ τὰς τῶν Φαυλῶν ἀγνοίας.* Leave out *τε*, and *τὰς τῶν ἀσθενῶν γνώμας* will want number; insert it, and the ear is pleas’d; but of itself it hath no manner of signification. *ἐν* præcedente *μὲν*, says *Scap.* signifies *tandem tamen*, not *so* here.

τύπω, definitione minus exactâ] a definition *exact* is the logical one, and consists of the *genus* and the *difference*. In the definition of *Man*, that He is a *Rational Living Creature*, living creature is the *genus* or general term, comprehending under it every *species* or *sort* of living creatures; and the saying of man, that He is *Rational*, *differences* him from all other living creatures. A definition *less exact* is a description or enumeration of certain marks of a thing sufficient to distinguish the thing defin’d from any other thing. *τύπος*, from *τύπω* percutio, primarily signifies *nota* percutiendo impressa; and then *vestigium*, the *note* or *mark* which the foot by stepping hath imprinted; and then this note or mark exhibiting the *figure* or *likeness* of the thing which hath made the *impression*, signifies *shape*, *form*, *figure*, *image*, *likeness*; and from hence comes to signify *definition*, description, enumeration of such marks as shew a likeness: which definition is more or less exact, as it exhibits more or less likeness to what it pretends to shew the likeness of.

Δόξειν videatur] for δόξαι Att. δόξεν ἄν. ἂν hath here no signification; but sometimes signifying *fi*, and then governing this mood occasionally, it attends it often when there is no occasion, officiously.

ὥς (pro ἵνα, ὅπως) us'd with an Infinitive, as with a Subjunctive, ὥς λαβεῖν, ut eam capiam, ὥς εἰπεῖν ut ita dicam.

5 Ἐπὶ τὸ χεῖρον in *pejus*] for the worse; for a purpose unworthy, with an intent to mislead, or deceive, with a view of serving one self, or dis-serving another. ἐπὶ τὸ ἄμεινον, for the better, for a purpose not unworthy, with an intent to induce an opinion of ones good will; as in liberal professions of civility and readiness to do good offices; where if the προσωρίους mean not *all* the good will which the words import, it means good will however.

Ἐπαινεῖν παρόντας laudare præsentēs] to commend those when present (for some laudable attempt, suppose) whom he privately obstructed; καὶ τέτοις συλλυπεῖσθαι ἡττωμένοις, to express his concern that they did not succeed.

5 Ἐπέθετο imponebat] impos'd upon, put upon, 6 Catoni egregiè imposuit Milo noster. Cic.

Συγγνώμην ἔχειν veniam habere] i. e. dare δίδοσθαι. It signifies also veniam obtinere, συγγνώμης τυγχάνειν συγγνώμην ἔχειν τοῖς λέγουσι, to forgive the persons saying; συγγνώμην ἔχειν τοῖς λεγομένοις to put the best construction upon what is said. πρῶτος καὶ συγγνώμων ἢ ἀνθρωπίνων ἀμαρτημάτων. Xen. gentle, and putting the best interpretation upon human failings.

Πράως διαλέγεσθαι mansuetè colloqui] as hoping *they* will think, that *He* thinks he hath done them no injury, and so believe he intended none.

κατὰ πρῶτον festinanter] ἐπὶ, μετὰ, ἑπὶ πρῶτης, the same.

Εντυγχάνειν Sc. αὐτῷ.

Ἐπανελθεῖν rursum venire] this simply consider'd is an instance of *pride* rather than of *simulation*; but consider'd as connected with the next sentence but one, which contains the pretences why he could not see them, then the whole will be a proper instance of *simulation*, the pretences being pretences only. The next sentence to ἐπανελθεῖν must change places with the sentence below it, and then every thing will be easy, and the sentence run thus. Καὶ τοῖς ἐντυγχάνειν κατὰ πρῶτον βελομένοις προσεῖλαι ἐπανελθεῖν, καὶ προσωποῖσασθαι ἄρτι ὥρα γεγονέναι, καὶ ὅτ' ἐγένεσθαι αὐτὸν, καὶ μαλακισθῆναι. And those who would fain speak with him instantly, he desires to come again, and pretends he is but just come home, came late, and is weary, and not well after his journey. And then follows Ἐ μηδὲν ὧν πρὸς αὐτῷ ὁμολογῆσαι, as another instance.

Δανειζομένους mutuò accipientes] i. e. accipere *cupientes*. δανειζομαι signifying *fœnore* accipio, and *mutuo* accipio, as δανείον doth *fœnus* and *mutuum*. The answer must be given to those who would borrow *without interest*, for otherwise, there could be no occasion to *dissemble*; since *money'd* men are altogether as forward to *lend*, (the Security being good) as the most *needy* are to *borrow*.

Ὡς ἔπωλεῖ quòd non vendit] this, compar'd with what immediately follows, καὶ μὴ πωλῶν φησὶ πωλεῖν, & non vendens dicit se vendere, hath preplex'd the Commentators. See *Casaubon*, *Duport* and *Fell*. And yet, supposing the person applied to to be a *Trader*, nothing

nothing can be more easy. For how should he be able to lend or give who hath no *trade*? It is reasonable to suppose this. For *ἐξαυτος* being a contribution to the subsistence of a person *failing* in *trade*, to whom should the *ἐραυσιζόμενος* apply but to a *low* Trader, who may be presum'd to have compassion, and who probably may be benefitted by the failure. He must be at this time in good business, for, otherwise, there would be no *disimulation*. But having other reasons for *not giving*, which he did not care to own, might choose to *feign* a reason that would be admitted, and not offend; and say, trading at present was so *dead*, that he could not conveniently do it; that if the times did not mend, he might soon be in the same condition himself, when it would appear it was a *vanity* in him to have contributed. But how is this to be reconcil'd to what follows, when, at another time, the very same person *μη πωλῶν φήσιν πωλεῖν* non vendens dicit se vendere? nothing more easily. For the *Simulator* says what he has *occasion* to say, and the same person, who could pretend a *deadness* in trade when you asked him to *give*, can pretend to have a very *good* trade when it is of use to him to have this believ'd, to heighten his credit, to increase his custom, to induce a courtship to his daughter, or to facilitate a good match for himself.

Μη προσωπιεύδαι fingere se non] i. e. μη ἀκηκέναι non audisse. It comes to the same thing, whether you separate the words thus, καὶ ἀκέσας τι, μη, (sc. ἀκηκέναι) προσωπιεύδαι; or transpose them thus καὶ ἀκέσας τι, προσωπιεύδω μη. (sc. ἀκηκέναι) and having heard something to pretend not, i. e. not to have heard

heard. ἀκηκοίναί is here understood, suitably to what is express'd in what follows, καὶ ἰδὼν μὴ ἐωρακίναί.

ἰδὼν videns] sc. τί quid, to be fetch'd from ἀκείσας τι.

ὁμολογήσας cum promiserit] sc. τί quid, as before. Τὸ ὅλον, sc. εἰπεῖν] to say all, or the whole.

5 Δεινός] a terrible fellow to δεῖ.--*Hesych.* explains this word by the following, φοβερός, ἐσραμμένος, δυνατός, πανῆργος, ικανός. And *Theophrastus* seems to use the word in all these significations in different places. φοβερός he is a terrible fellow to δεῖ. i. e. one whom you may be justly be *afraid* to have to do with, he is so *sharp* and *exacting*. ἐσραμμένος he has the *address* to δεῖ. δυνατός he *can* do it, i. e. he can permit himself to do it however shameful it may be. πανῆργος he has the *art, cunning, or skill* to do it: *Callidum* quicquid placuit jocosō condere furto; δεινὸς κρύπτειν. Solers nunc hominem ponere nunc deum; δεινὸς ποιεῖν. Ικανὸς aptus, idoneus, δεινὸς εἰς κακίαν ἀπαγάγει aptus abduci, qui abducatur in malum,



B.

ΠΕΡΙ ΚΟΛΑΚΕΙΑΣ.

ΤΗΝ δὲ κολακείαν ὑπολάβοι ἂν τις ὁ-
 μιλίαν αἰσχρὰν εἶναι, συμφέρουσιν δὲ
 πᾶσι κολακδόντι. Τὸν δὲ κολακῆα τοιοῦτον τινα,
 ὥστε προσδύμενον ἅμα εἰπεῖν, ἐνδυμῇ ὡς δὲ πο-
 βλέπῃς εἰς σὲ Θ ἄνθρωποι; Τῷτο ὁδοῖν γί-
 νεται τῷ ἐν τῇ πόλει πλὴν ἢ σοί. Ἡὐδοκί-
 μεις χθές ἐν τῇ σοῦ· πλείονων γὰρ ἢ τριάκον-
 τα ἀνθρώπων καὶ θυμῶν, καὶ ἐμπεσόντος λόγου
 τίς εἴη βέλτιστος Θ, ἀπ' αὐτῶν ἀρξάμενος πρῶ-
 τας, ὅτι τὸ ὄνομα αὐτῶν κατενεχθῆναι. Καὶ
 ἄλλα τοιαῦτα λέγειν. Ἀπὸ τῶν ἱματίων ἀφελὲν
 κροκίδα· καὶ εἴαν τι πρὸς τὸ τείχος καὶ κε-
 φαλῆς δὲ πνεύματος προσενεχθῇ ἄχρον, καὶ
 φολογῆσαι· καὶ ὅπως λέγεις ὅτι εἰπεῖν, ὅρα; ὅτι
 δυοῖν σοὶ ἡμερῶν ἐκ ἐντετύχηκα, πολιῶν ἔχου-
 κας Θ πύγωνα μεσὸν καίπερ, εἴπῃς καὶ ἄλ-
 λου Θ, ἔχεις πρὸς τὰ ἔτη μέλαιναν τὴν τείχη.
Καὶ

II.

De Adulatione.

Adulationem autem putet aliquis conversationem indignam esse, conferentem verò *emolumentum quid* ad adulantem. Adulatorem autem talem quem, ut ambulans simul *cum alio* dicat, num animadvertis quàm in Te homines convertant oculos? Hoc nulli sit eorum *qui* in civitate *sunt*, præterquam Tibi. Sermone hominum celebratus eras heri in porticu; pluribus enim quam triginta hominibus *ibi* sedentibus, & incidente sermone quis esset optimus, *constabat* ab ipso *Te* incipientes omnes, in nomen ipsius deferri; & alia talia dicat. Item à veste auferat floccum; & si qua palea ad crinem capitis à vento afferatur, paleam legat; & cum arriserit, dicat, videsne, quod duobus diebus Te non adii, barbam canis plenam obtinuisti; quamvis, si quis alius, habes ad annos *respiciens* nigram comam.

Item,

Καὶ λέγοντος ὃ αὐτὸς π, τὲς ἄλλες σιωπᾶν
 λαῶσαι, καὶ ἐπαινέσαι δὲ ἀκούοντες· καὶ ὅτε
 μῆνασθαι δὲ, εἰ παύσεται, ὀρθῶς. Καὶ σ.
 ψαυσι ψυχρῶς ὀπιγελᾶσαι, τό τε ἱμάτιον ὡς
 εἰς τὸ σῶμα, ὡς δὴ ὁ δυνάμενος καταχεῖν
 γέλῳα· καὶ τὲς ἀποκλιῶντας ἐπιστῆσαι μικρὸν
 λεῦσαι ἕως ἂν αὐτὸς πῦρ ἐλθῇ. Καὶ τοῖς πε-
 δίοις μῆλα καὶ ἀπίκας πριάμενος, εἰσενέγκας δ'
 ναὶ ὀρώντος αὐτῶ· ὁ φιλήσας ὃ εἶπεν, χερ-
 πατρός νεότης! Καὶ σιωπῶντες δὲ κρηπῖδα
 τὸν πόδα φῆσαι ἔτι) εὐρυθμότερον ὅτι ὑποδήμο
 τῶ. Καὶ προθυμῶς πρὸς τινα τῶν φίλων
 προδραμὼν εἶπεν, ὅτι πρὸς σε ἔρχε· καὶ ἀνα-
 στρέψας, ὅτι προσήλκα. Αἰμέλει δὲ καὶ το-
 ῦκ γυναικείας ἀγορᾶς διακονῆσαι δυνατὸς ἀ-
 πιδυῖ. Καὶ τῶν ἐσιωμῶν, πρῶτος ἐπαινέσαι
 τὸ οἶνον· καὶ πῶδακείμενος εἶπεν, ὡς μαλακῶς
 ἐδίεις! καὶ ἄρας τὴν τῶν ἀπὸ τῆς τραπέζης, φῆ-
 σαι, τὰ πᾶσι ἄρα ὡς χρησὸν ὅτι! Καὶ ἐρωτῆσαι
 μὴ ῥιγοῖ, καὶ εἰ ὀπβαλέσθαι βέλεται, καὶ ἔ-
 τι πρὸς εἶλαυ αὐτόν. Καὶ μὴ ταῦτα λέγων,
 πρὸς

Item, dicente illo aliquid, alios tacere jubeat ; & laudet *eum* audiente *ipso* ; & significat, si cessaverit, rectè *eum dixisse*. Item salibus utenti frigidè arrideat, & vestem in os trumat, tanquam non potens detinere risum. Item obviam venientes sistere paulum jubeat donec ille præterierit. Item pueris, poma & pyra emens, cum intulerit, dat vidente ipso ; & cum osculatus fuerit *eos* dicat, ô boni Patris pullulos ! Item coemens cum eo crepidas, pedem dicat concinniorem esse calceo. Item proficiscente *eo* ad aliquem amicorum, cum præcurrerit, dicat, quòd ad Te venit ; & cum reverterit, quòd prænunciavi. Imo etiam ea quæ *in foro muliebri venalia* ex foro muliebri ministrare potens *est* sine respiratione. Item ex convivis primus laudet vinum ; & propè accumbens dicat, quam molliter comedis ! & tollens quid eorum *quæ apposita sunt* à mensâ dicat, hoc quidem quam bonum est ! Item roget num frigeat, & si amiciri vult, insuper & tegat eum. Et quidem hæc dicens,

ad

πρὸς τὸ ἕς προσώπων, ψιθυρίζειν, ἔς εἰς ἐ-
 νον ἀποδέπων, τοῖς ἄλλοις λαλεῖν. Καὶ
 παῖδός ἐν τῷ θεάτρῳ ἀφελόμενος τὰ θεω-
 ράματα, αὐτὸς ὑποσεῶσαι. Καὶ πλὴν οἴκ-
 φῆσαι εὖ ἡγεκτονῆσαι, καὶ τὸ ἀγρὸν εὖ
 φυτῶσαι, καὶ τὸ εἰκόνα ὁμοίαν (ἔϊ). Τὸ
 φάλαιον, τὸ κόλακά ὅτι θεάσασθαι πάντα
 λέγοντα ἢ πράσσοντα ὅις χειρῶν ὑπολα-
 βάνει.

ad aurem acclinans *se*, susurret, & loquatur aliis, respiciens in illum. Item cum in theatro abripuerit à seruo pulvinaria, *ea* ipse subternat. Item domum dicat bene ædificatam, & agrum bene confitum, & picturam similem esse. Summatim, adulatorem est spectare omnia & dicentem & facientem quibus putat se gratiam *sibi* conciliare.



N O T E S

A N D

O B S E R V A T I O N S.

Α Ποσέλεψον respiciunt] look off from other things to look upon you, either admiring your person, or wanting to see the man of whom so many excellent things are said.

Απ' αὐτῶ for ἀπὸ σεαυτῶ ab ipso Te.

Επὶ τὸ ὄνομα αὐτῶ i. e. σεαυτῶ tui ipsius.

Ἀκούσας audiente] i. e. ἀκούσας αὐτῶ audiente ipso. as below ὁρῶντος αὐτῶ, vidente ipso.

Ἐπισημῆνασθαι ὁρῶς signo testari, sc. acclamatione, plausu, arrisione &c. nutu, gestu, vultus compositione &c. *Causabon.* p. 33.

Ἀπίως pyra] ἄπιος is properly the *tree*, and ἄπιον the fruit, as *pyrus* is the *tree*, and *pyrum* the fruit.

Συνώνυμος ᾧ κρεπίδας coemens [cum eo] crepidas] i. e. comes in emendis.

Προδραμὼν having run before to give notice that *he* is coming to see you, that you may have time to put yourself, and your room in a condition to receive him with respect. He would intimate the regard that every one has for him is so great, that they would be confounded if they should be caught unprepared.

Καὶ ἀναστρέψας ὅτι προσήλκα] and having come back, that I have told him. He hopes to become acceptable by this over care that he should not be incommoded upon his arrival, and made to stay till things

things are set to right, before he can set down ; and if the friend to be visited hath not the profound respect he supposes him to have, yet if he can make the person visiting believe that he imagines it in others, and to be sure hath it himself, he finds his account.

Ἀμέλει δὲ καὶ imo etiam] tho' I thus translate it as the Lexicographers do who knew not the English idiom, yet, strictly consider'd, ἀμέλει is no adverb but the imperative mood of ἀμελέω, *ne cura*, O don't trouble yourself, or have no manner of concern about his success ; to make himself acceptable he'll condescend to the offices of the lowest servant and buy his herbs for him : and if what is officious is pleasing, the incredible dispatch with which he does any thing must be more pleasing ; *sine respiratione* without breathing again, *uno spiritu* with one breath, *Sen. Sine interpiratione* without breathing between, *Plin.*

Καὶ τὸ ἐσιωμένων πρῶτος ἐπαινέσαι τὸ οἶνον. He is the first of the guests to praise the wine, *ex convivis primus qui laudet.*

Ὡς μαλακῶς ἐδίεις *quam molliter edis*] may be interpreted how *delicately* you eat, which carries with it the praise of skill in providing, and of generosity in entertaining handsomely ; or, how languidly, how remissly ; as if he would say, you eat nothing yourself, tho' every thing you have provided is so excellent ; *ταῦτ' ἄρα ὡς χεῖρόν ἐστ.* I am afraid you are not quite well, don't you feel cold ? will you have a cloak thrown over you ? come you shall, and puts it about him. This shews his great concern for him founded in his suppos'd love and value for him.

Εἰς ἐκείνον ἀποβλέπων, there being no various lection from εἰς here shews that εἰς σὲ ἀποβλέπῃσι is to keep its place, and the various lection πρὸς is not to be admitted.

Καίπερ etfi, quamvis; it cannot signify so here. πρὸς say the lexicons is an expletive particle wont to be adjoin'd to other words. If this be the case, καίπερ hath no right to signify quamvis, but where the sense requires it should so signify. The sense will not permit it to signify so here. πρὸς being dismiss'd, καί only remains. καί say the lexicons is doubled by the *Atticks*; so it is here, καὶ ἄτις ἔ ἄλλος; being doubled I will suppose it only a stronger affirmative, as double negatives in the same language are a stronger negative; the import here is *verily and indeed*. Qu. whether it may not be inferr'd from hence, that all particles of various and doubtful significations may be interpreted to signify what the sense manifestly requires they should signify. The variety of interpretations that hath been given them by the lexicons could be given upon no other motive than that the sense requir'd it.

6 Εἶσι θεάσασθαι est spectare] spectes. εἶναι εἶδέναι est videre, videas.

5 Οἷς χαρμῶσαι ὑπολαμβάνει by which he thinks to please.

ΠΕΡΙ ΑΔΟΛΕΣΚΙΑΣ.

Η Δὲ ἀδολεσχία ἐστὶ μὲν διήγησις λόγων μακρῶν καὶ ἀπροβλεπτῶν. Ο ἢ ἀδολέσχης, τοιοῦτός ὅστις οἷος ὃν μὴ γινώσκει, τέττω παρὰ φρεζόμῃος πλησίον, παρῶτον μὲν τῆς ἑαυτοῦ γυναικὸς εἰπεῖν ἐκώμιον. Εἴτα ὁ τῆς νυκτὸς εἶδεν ἐνύπνιον, τέττω διηγήσατο. Εἴθ' ὃν εἶχεν ἐπὶ τῷ δειπνῷ τὰ καθέκαστα διεξελεγεῖν. Εἴτα δὴ προσχωρεῖντος ὁ παρὰ φρεζόμῃος, λέγειν ὡς πολὺ πονηρότεροί εἰσιν οἱ νῦν ἄνθρωποι ἢ ἀρχαίων. Καὶ ὡς ἄξιοι γεγονόσιν ὁ παρὰ φρεζόμῃος ἐν τῇ ἀγορᾷ. Καὶ ὡς πολλοὶ ὁπδημῶσι ξένοι. Καὶ τὴν θάλατταν ἐκ Δοιουσίαν πλώϊμον (ἔϊ). Καὶ εἰ ποιήσκειν ὁ Ζεὺς ὕδωρ, τὰ ἐν τῇ γῇ βελτίω ἔσεται. Καὶ ὅτι αἶθρον εἰς νέωτα γεωργήσῃ. Καὶ ὡς χαλεπὸν ἐστὶ τὸ ζῆν. Καὶ ὡς Δάμιππος μυσηρείος μεγίστω δαῖδα ἔσῃσε. Καὶ πόσοι εἰσὶ κίονες τοῦ Ωιδεία. Καὶ χθὲς ἡμεῖς. Καὶ τίς ὅστις ἡμέρα σήμερον; καὶ ὑπομένη

III.

De Garrulitate.

GARRULITAS est narratio sermonum longorum, & non prius confideratorum. Garrulus autem talis est qualis prope affidens huic quem non novit, primùm quidem sui ipsius uxoris dicat encomium. Deinde, quod nocte vidit infomnium, hoc narret. Deinde eorum quæ habuit in cœnâ singula percurrat. Deinde, procedente negotio, dicat quam multo improbiores sunt nunc homines antiquis. Item quam vile sit triticum in foro. Item quam multi peregrini adveniunt. Item mare ex Dionysiis esse navigabile. Item si Jupiter pluviam faciat, ea quæ intra terram *sunt* meliora fore. Item quòd agrum *suum* in annum novum elaborabit. Item quam difficile sit vivere. Item quòd Damippus maximam facem in mysteriis erexit. Item quot sunt columnæ Odei. Item heri vomui. Item quæ est dies hodiè? &

ὑπομνή τις αὐτὸν, μὴ ἀφίσταται. Καὶ ὡς
⁴ Βοηδρομιῶν Θ' μὲν ὅτι τὰ μυστήρια, Πυθιε-
 ψῶνος δὲ Ἀπατρία, Ποσειδεῶνος δὲ τὰ κατ'
 ἀγροῦς Διοῦσια. Παρασείσδωτα δὲ χεὶρ στυ-
 τοῖστας τῷ ἀνθρώπων, καὶ ἀφράμφοι ἀπαλ-
 λάττεσθαι, ὅς τις ἀπύρετος βούλεται (ἔλ). Εξ-
 γοι γὰρ ¹ σωμαρκείσθαι τοῖς μήτε χολῶν, μήτε
 σπυδῶν ἀφγνώσκουσι.

si quis sustineat eum, non abstat. Item quod *menſe* Boedromione ſunt myſteria, *menſe* Pyanepſione Apaturia, *menſe* Poſideone Dionyſia in agris. Oportet autem *eum* qui ſine febre eſſe vult, excutientem tales homines & erigentem *ſe* diſcedere. Opus enim *eſt* unà acquieſcere cum neque otium neque negotium diſtinguentibus.

N O T E S

A N D

O B S E R V A T I O N S.

A Δολεγία garrulitas] ἄδος satietas, λέχη loquela. Loquela usque ad satietatem.

Διήγησις narratio, historia] διηγέομαι narro, enarro ab ἡγέομαι præeo, duco. The person beginning the discourse goes before you, and leads you thro' all the particulars he hath to entertain you with. In like manner ἐξηγέομαι, præeo, dux sum, educo, I lead you out or forth as a General doth his army, qui exercitum in expeditionem educit, in medium agmen educit, in aciem copias educit. Transfer this to the instructor of scholars, and he also will be found præire, dux esse, & scholares ad scholasticas exercitationes educere; and so comes to signify enarrare, exponere, explicare, interpretari, to give orders and instructions to his scholars in order to make them learned, as the General doth to his soldiers in order to make them expert.

Τῷ τῷ ὡς καθεζόμενος πλησίον sitting close down by him.

Τῆς νυκτὸς nocte] Quæ whether νυκτὸς be not a genitive absolute, and nocte an ablative absolute, εἰς being understood in the former case, in the latter existente. If not, then there is an ellipsis of διὰ in the former, of in in the latter.

Τὰ ὧν εἶχεν καθεύδοντα — ea eorum quæ habuit secundum singula.

Διεξέλ-

Διέλθῃν percurrat] the very same with διέξῃν to go thro', to go thro'out, or quite thro', as signifies not only *venire* and *accedere*, but *ire* and *videre*, *Hom.* Il. 1. where *Achilles* desires his moth to help her son ἐλθόντα Ὀλυμπόν δι' &c. and she immediately subjoins ἐμὶ αὐτὴ πρὸς Ὀλυμπον.

οἱ νῦν ἄνθρωποι the now men, *homines hujus ætatis.* ὡς οἱ νῦν βρότοι εἰσιν. *Hom.*

Πράγματος negotio] molestiâ, in the same sense: *Cic.* uses it in *faceßere negotium*, *exhibere negotium*, *conflare negotium alicui*, non sine *negotio*.

Ἄξιοι vilia] cheap; or, as we say, worth the money reasonable, a penny-worth. ἄξιος ἄδινός worth nothing

Ἐπιδημῶσι adveniunt] sc. ad urbem, and to live there with the people of *Athens*.

Ἐκ Διονυσίων ex Dionysiis] ex eo tempore quo *Dionysia* celebrantur. There were feasts to *Bacchus* in the spring, and in autumn. The former call'd Διονύσια κατ' ἄστυ kept in the city; the latter call'd Διονύσια κατ' ἀγροὺς kept in the fields near the city. Soon after the former feast and the winter over the ἀδολέγῃς observes, there would be less hazard in navigating.

Εἰς νέωτα. in annum novum] venturum, νέος novus ἔτος annus. νέωτος sc. καιρὸς tempus renovandi agros of putting them into tillage, [after having lain fallow] the season to one being the season to every one concern'd in agriculture, the word seems to be us'd plurally for time of renovations.

Τεωρήσῃ elaborabit] he will take a great deal of pains with it in breaking it up, and giving it a second and third ploughing, and manuring it, and upon the whole, in bringing it into a condition to bear

bear a crop after it hath lain fallow the year before.

Καλὸν ἐστὶ τὸ ζῆν difficile est vivere] difficile est hoc, sc. vivere. Notably observ'd indeed! having just before said that *grain was cheap*.

Μυστηρίοις *mysteriis*] cūm mysteriis interfuit. When this word is us'd simply for *initiations*, those I suppose to be meant which are call'd *Eleusinian* from *Eleusis* a city in *Attica*, and the *initiated* to be worshippers of *Ceres*; and the *Eleusinian* feasts celebrated once in 4 or 5 years to be in honour of *Ceres*; and the public *initiations* to be at the same time with the feasts at which sacrifices were offer'd to that Deity. All ages and sexes might be *initiated*. It was thought a crime not to desire it. The *conditions* of initiation, innocence, irreproachable life, secrecy. The secrets of the religion were call'd *mysteries*, not because they were incomprehensible, or above the reason of man, but purely because they were hidden and disguis'd under hieroglyphical types and figures, in order to excite the veneration of the people by their obscurity and by their ceremonies. One ceremony was the carrying torches, since the solemnity was at night, and the carrier of the greatest torch, the μεγίστη δάδα, might be presum'd to have the greatest regard to the Deity worship'd. The solemnity lasted 9 days.

Ὡδείου *Odei*] the place where musicians practis'd.

4. Βοηδρομιώνος *Boedromione*] gen. and abl. cases absolute, μήνας and *mensē* being understood. Answers to our month *August*. The feasts at *Athens* in this month are said to have been instituted when the *A-*

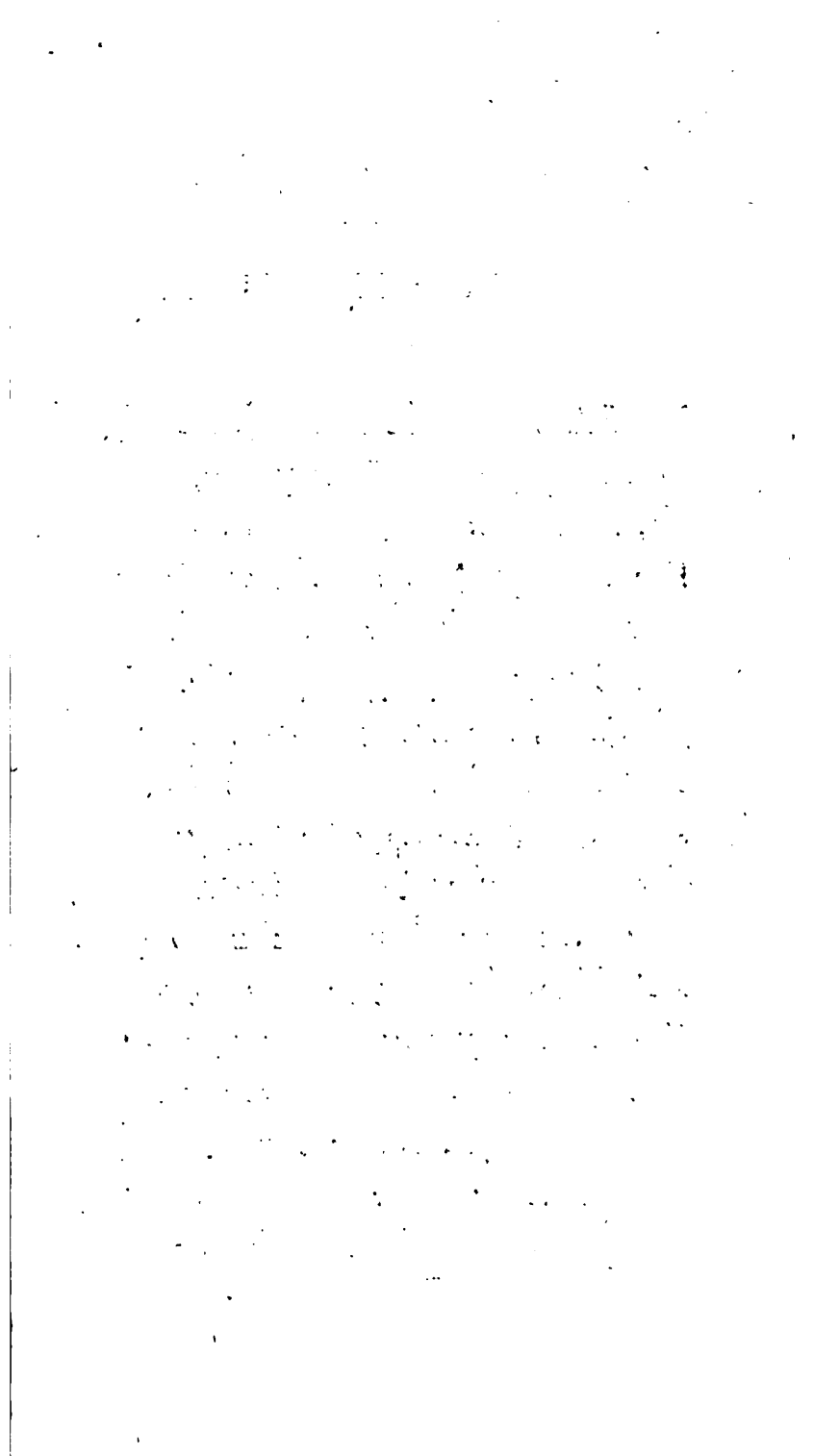
mazons

mazons invaded the city; and to have been celebrated with shouting and running, from βοή *clamor* and δρόμος *curfus*. *Montfaucon*. If it was instituted upon an *invafion*, the notation of the term might be from *running* and *crying* out for help, or *running* to the affiftance of thofe who *cry*ed out.

Παρασείοντα ἢ γρηῖτον τοιούτους τῶν ἀνθρώπων καὶ ἀγράρμυρον ἀπαλλάττειν, ὅστις ἀπύρετος βούλεται εἶναι. *Quicunque sine febre esse vult, oportet eum excutientem tales homines, & erigentem se, discedere.* Or in *English*, it behoves him who would avoid being in a fever to shake off fuch men as thefe, and to get up, and go away.

If ἀγράρμυρον here be not from διαίρω *erigo*, but by a fyncope for ἀγρaráμεινον from ἀγράρω *per rumpo*, then the tranflation will be, *Quicunque sine febre esse vult, oportet eum utrinque quatientem manus, & per tales homines perrumpentem discedere.*

ἢ συνάγειν is not found in the lexicons; if the word overlook'd, it may be tranflated *unà cum ii acquiefcere*; if there be no fuch word, then συνέρχεται, to come together with, may not improperly be fubftituted in its room.



Δ.

ΠΕΡΙ ΑΓΡΟΙΚΙΑΣ.

Η Δ Ε ἀγροικία δόξειεν ἂν εἶναι ἀμ
 ἀρήμων. Ο ἢ ἀγροικῶ, τοιῦτό
 οἷος κυκεῶνα πικρὸν εἰς ἐκκλησίαν πορεύει
 Καὶ τὸ μῦθον φάσκεν ὁδὸν τοῦ θύμου
 ὅζειν. Καὶ μέζω ἔ ποδὸς τὰ ὑποδήματα
 εἶν. Καὶ μεγάλη τῇ φωνῇ λαλεῖν. Καὶ
 μὲν φίλοις καὶ οἰκείοις ἀπιστεῖν, πρὸς δὲ
 αὐτῷ οἰκέτας ἀνακοινοῦσθαι πρὸς τῇ μεγί
 καὶ τοῖς παρ' αὐτοῦ ἐργαζομένοις μαθητοῖς
 ἀγρῶ, πᾶντα τὰ ὑπὸ τῆς ἐκκλησίας διη
 σθαι. Καὶ ἀναβεβλημένος ἄνω τοῦ γόνατος
 καθιζάνει, ὥστε τὰ γυμνά αὐτοῦ φαίνεσθαι
 Καὶ ἐπ' ἄλλῳ μὲν μήτε θαυμάζειν, μήτε ἐ
 πλῆττεσθαι ἐν ταῖς ὁδοῖς· ὅταν δὲ ἴδῃ βοῦν
 ἢ ὄνον, ἢ τρέγον, ἐσηκῶς θεωρεῖν. Καὶ πρὸς
 αἰετῶν δὲ τι ἐκ τοῦ ταμείου, δεινῶς φαγέ
 καὶ ζωρότερον πιεῖν· καὶ τιμὴν σιτοποιὸν πε

IV.

De Rusticitate.

Rusticitas autem videatur esse inscitia *morum* indecora. Rusticus vero talis quis, qualis, potionem à medico mixtam cum biberit, eat ad concionem. Item dicat unguentum nihilo suavius thymo olere. Item majora pede calceamenta gestet. Item magnâ voce loquatur. Item amicis & propinquis diffidat, cum servis suis autem de rebus maximis communicet ; & omnia quæ *re-*
lit à concione mercenariis in agro apud se laborantibus commemoret. Item fursum jactus, *reje-*
ctus quoad vestem, supra genu sedeat, adeo ut nuda ejus appareant. Item aliâ super re in itineribus neque miretur, neque percellatur ; cum autem bovem viderit, vel asinum, vel hircum, cum substiterit, *eos* contempletur. Item cum præripuerit quid è cellâ penuariâ *id'* horrendum in modum voret, & meracius *vinum* bibat ; & ancillam pani-
ficam

ῥᾶν λαθεῖν· καὶ τ' ἀλέσας μετ' αὐτῆς, [μετρεῖν]
 τοῖς ἔνδον πᾶσι καὶ αὐτῇ τὰ θηπίδια. Καὶ ἀ-
 ριστῶν δ' ἅμα τοῖς ὑποζυγίοις ἐμβαλεῖν τ' χόρ-
 τον. Καὶ κόψομαι τ' θύραν ὑπακῶσαι αὐτός.
 Καὶ (X) κυῖα παροκαλεσάμενος, καὶ θηλα-
 βόμμος τῶ ῥύγχης, εἰπεῖν, ὅτ' φυλάσσει τὸ
 χεῖρον, καὶ τὴν οὐρίαν, καὶ τὰς ἔνδον. Καὶ τὸ
 ἀργύριον δ' ἄρα τε λαβὼν ἀποδοκιμαζέτω, [λέ-
 γων] λίαν μὲν λυπερὸν (εἶ), καὶ [αἰτεῖν] ἕτε-
 ρον ἅμα ἀλλάττειν. Καὶ ὁ ἀργυρὸν ἔχρη-
 σεν, ἢ κόφινον, ἢ δρέπανον, ἢ θύλακον, [ἀπαι-
 τεῖν] ταῦτα τ' νυκτὸς κατὰ ἀγρυπνίαν ἀναμι-
 μνησκόμμος. Καὶ εἰς αἶψα καταβαίνων, ἐρωτῇ-
 σαι (X) ἀπαντῶντα πόσος ἦσαν αἱ διφθέρα καὶ
 τὸ τάειχος· καὶ εἰ σήμερον ὁ ἀγὼν νεμλίαν
 ἄγει· καὶ εἰπεῖν εὐθὺς ὅτι βέλεται καταβάς
 ἀποκείρασθαι. Καὶ ἐν βαλδευίᾳ δὲ αἶσα· καὶ
 εἰς τὰ ὑποδήματα δ' ἦλθαι ἐγκρηῦσαι. Καὶ τ'
 αὐτῆς ὁδοῦ παριὼν κομίσασθαι πρὸς Ἀρχὴν τὰς
 παρείχας.

ficam latere tentet ; & deinde postquam cum eâ moluerit *cum ea etiam* omnibus intus & sibi quæ *cuique* ad victum necessaria sunt metiatur. Item inter prandendum jumentis fœnum *in præsepe* injiciat. Item pulsanti fores ipse subauscultat. Item advocato cane, & rostro *ejus* prehensio, dicat, Hic custodit prædium, & domum, & familiam. Item cum argentum ab aliquo acceperit, *id* improbet, dicens *id* valde quidem esse tenue, & eodem tempore *postulet* ut alio permutet. Item cui aratrum mutuum dedit, vel cophinum, vel falcem, vel saccum, eadem recordatus in vigiliis reposcat nocte. Item in urbem descendens roget obviam venientem quanti erant pelles & falsamentum ; & si hodie certamen *aliquod* novam lunam adducat ; & dicat quod vult statim descendens *in urbem* tondere *se*. Item in balneo cantet, & calceamentis clavos infigat. Item ab Archiâ, cum eâ transeat viâ, falsamenta *ipse* portet.



N O T E S

A N D

O B S E R V A T I O N S.

Ἀγροικία] propriè *rusticorum habitatio*, ἄγρος & οἰκία ; here, a *behaviour* inelegant, unpolite, indecent, incident to those, who *living* there have seen no better. So ἄγροικος primarily *qui rure vivit*, secondarily a person *behaving* as if he had liv'd no where else.

Ἀγχιμῶν ill *behav'd*] ἄγχιμα *habitus*, ἄγχιω, and ἔχω *habeo*, from whence *behaviour*.

Τὰ γυμνὰ ea quæ nuda sunt] i. e. ut nudam cutem videas: in a manner as we often see careless, slovenly *countrymen* sit unbutton'd at the knees. If any thing further were meant here, it would belong to the eleventh Character of *Impurity*.

Ἐπὶ ἄλλῳ super *aliâ* re] i. e. quam bove, asino, vel hirco.

Δεινῶς Φαγεῖν horrendum in modum voret] lest he should be overtaken, and what he had snatch'd away should be recover'd; for I believe the pantry-maid had been after him, tho' he seems to have made his peace with her by helping her to grind.

Ζωρόπιον *meracius*] ζῶπος *merus*, unmix'd with water, *mere* wine, *all* wine, too strong, and heady, and flustering. The sober, the prudent, the gentleman-like entertainer drank his wine mix'd with water.

Ἰπικύου subauscultat] a term by which more is meant than to *listen*; he goes to the door to know

D

who

50 *Notes and Observations.*

who is there, and what he wants, himself: and signifies *respondere quærentibus ab ostio*, as in *Acts* Κράσσαντος ὃ Πέτρος τῷ θύραν ὃ πύλῳνος, προσῆλθεν πασῇ ὑπακῶσαι *responsatura* pulsanti. The *Rusticity* in doing *himself* what the servant should do.

Αργύριον pecuniam] piece of money whether silver, brass, or gold.

Τὸ for τινός.

Λυπρὸν tenue] i. e. λυπρὸν, from λυπὴ dolor, πλεσθὺν, *tenue*, i. e. much *worn*, or, as we say, a *lousy* one. He must be suppos'd to be *unreasonably* difficult and suspicious, or otherwise there is no *Rusticity*.

Κατ' ἀγρυπνίαν somno interrupto, abrupto, abeunte.

Καταβαίνων, καταβάς descendens, ἀναβαίνων; asce disset in urbem, *Virg. Æn.* 2. 192. We say, *up London* by land, *down to London* by water, because it is with the stream.

5 βέλεται δότικέραδ he will *shave*.

Κομίσαιδ portat] understand αὐτὸς as is express'd after ὑπακῶσαι. Great force in αὐτὸς, as in *Mart.* I pig. Affe duos calices emit, &c *ipse* tulit.



Ε.

ΠΕΡΙ ΑΡΕΣΚΕΙΑΣ.

Η Δὲ ἀρέσκεια ἔστι μὲν, ὡς ὄρω περὶ
 λαβεῖν, ἐντοξίς οὐκ ἴππῃ τῇ βελτί
 ἡδονῇ παρασπουδαστική. Ο δὲ ἀρεσκῶ ἀρ
 λει τοῖστος τις, οἷος πόρρωθεν πρῶτα γροῦσι
 καὶ ἄνδρα κράτισιν ἐπὶ πῶν, καὶ θαυμάσας
 κλυῶς, ἀμφοτέραις ταῖς χερσὶ μὴ ἀφίεν
 καὶ μικρὸν προπέμψας καὶ ἐρωτήσας π
 τε αὐτὸν ἔψεται, ἔτι ἐπαινῶν ἀπαλλάττ
 εται. Καὶ πρῶτα κληθεὶς δὲ πρὸς δίαται, μ
 μόνον ὃ πάρεσι βούλεσθαι ἀρέσκειν, ἀλλ
 καὶ τῇ ἀντιδίκῳ, ἵνα κοινὸς εἶναι δοκῇ· κ
 [πρὸς] τὴς ξένες ὃ εἰπεῖν ὡς δικαιότερα λ
 γησι τῶν πολιτῶν. Καὶ κεκλημηδύς δὲ ὁ
 δειπνῶν, κελεύσας καλέσας τὰ παιδία τ' ἐστῶ
 τα· καὶ εἰσόντα, φῆσαι σύκε ὁμοιότερα ἔει
 παβί· ἢ προσελαγόμενος, φιλήσας, ἔπειτα
 π

V.

De Placendi Studio.

EST autem Placendi Studium, ut definitione *id* complectar, conversatio in congressu voluptatis præparativa non propter optimum. Placendi autem studiosus certè talis *est*, qualis, cum è longinquo *aliquem* compellaverit, & virum præstantissimum dixerit, & sufficienter admiratus fuerit, utrisque manibus *complexus* vix dimittat; & cum *eum* paullum comitatus fuerit, & roga-verit, quando eum sit *iterum* visurus, adhuc laudans abire finat. Item advocatus ad arbitrium, non solum ei cui adest velit placere, verum etiam adversario *ejus* in lite, ut communis esse videatur. Item peregrinis dicat quod justiora civibus loquuntur. Item vocatus ad cœnam jubeat convivio excipientem vocare liberos suos, & ingressos dicat. patri esse similiores *quàm ficum* ficui; &, cum *eos* adduxerit *ad se*, osculetur, & juxta ipsum

τὸν καθίστα· καὶ τοῖς μὲν συμπαίζειν
 τὸς, λέγων, ἄσχος! πέλεκυς! τὰ ὃ ὅτ'
 γαστὴρ εἴαν καρβύδειν, ἅμα θλιβόμενος. Ἰ
 πλειστάκις δὲ ἀποκείρασθαι, καὶ τοὺς ὀδόν-
 τας ἔχειν· καὶ τὰ ἱμάτια δὲ χρησ-
 μεταβάλλεσθαι, καὶ χεῖσματι ἀλείφειν
 Καὶ τὸ μὲν ἀγορᾶς πρὸς τὰς τετραπύλας πρὸς
 φοιτᾶν τῶν δὲ γυμνασίων ἐν τούτοις ἀ-
 τεύειν, οὗ ἂν ἔφηβοι γυμνάζοντα· τοῦ
 θεάτρου καρτέριον, ὅταν ἡ θέα, πλησίον τῆ
 σκατηγῶν. Καὶ ἀγορεύειν αὐτῷ μὲν μηδὲ
 ξένοις ὃ εἰς Βυζάντιον ὀπιστάλματα· καὶ Λα-
 κωνικὰς κινῶν εἰς Κύζικον· καὶ μέλι Ἰμ-
 πιον, εἰς Ρόδον· καὶ ταῦτα ποιῶν, τοῖς ἐν τῇ π-
 λει διηγείσθαι. Ἀμέλῃ δὲ καὶ πύθιον θρόνον
 δεινός, καὶ πύργον κτήσασθαι, καὶ Σικελικὰ
 πεισιτερά, καὶ ὀδονοδύους ἀσθεναίλους, καὶ
 θηριαχὰς τῶν στρογγύλων ληκύνους, ἔνθα βακ-
 κείας τῶν σκολιῶν ἐκ Λακεδαιμόνος, καὶ αὐ-
 λαίαν ἔχουσαν Πέρσας ἐνυφασμένους, καὶ αὐλ-
 διον παλαιστρικὸν κόνιν ἔχειν, ἔνθα σφαιρίσθαι· κα-
 τέπει

sum federe faciat, & ipse cum iis unà ludat, dicens, *en utrem!* *en securim!* eosque in ventrem sinat dormire eodem tempore oppressus. Item sæpissime tondeat se; & dentes albos habeat; & vestes bonas mutet; & unguento ungatur. Item ad fori mensas accedat; in iis autem exercitationum *locis* immoretur ubi ephebi *se* exercent; in theatro autem, cum sit spectaculum, prope exercituum ductores sedeat. Item emat sibi quidem nihil, sed mandata mittenda *amicis* ad Byzantium peregrinis, *seu peregre profectis*; & Laconicas canes ad Cyzicum; & mel Hy-mettium ad Rhodum; & hæc faciens in civitate degentibus narret. Sane & fimiam alere peritus, & tityrum comparare, & Siculas columbas, & talos ex offe dorcadis factos; & theriacas ampullas ex iis quæ formâ sunt rotunda; & baculos à Lacedæmone, ex iis qui sunt formâ tortuosâ; & aulæum habens Persas intertextos; & parvulum atrium habens pulverem palæstricum; & locum in quo pilâ luditur; &

hunc,

τῷτο περιϊών χεῖν αἰ τοῖς φιλοσόφοις, ἡ
σοφισταῖς, τοῖς ὀπλομάχοις, τοῖς ἀρμονικοῖς ἐ
δείκνυα. Καὶ αὐτὸς ἐν ταῖς ἐκπαιδεύσεσιν ὕ
ερν εἰπεῖν, ὅτι τῷ γεωμέτρων, πρὸς ἑτέρων,
τέτε βῆν ἡ παλαίερα.

hunc, circumiens *urbem*, mutuum dare *solet* perpetuò philosophis, sophistis, iis qui armis decertant, & musicis ad ostendendas *suas artes*. Et ipse inter has ostensiones postea dicere ad alterum (*sc. interrogantem cujus est hæc palæstra*) coram spectatoribus, *quòd* hujus est *sc. ipsius exercentis*.



N O T E S

A N D

O B S E R V A T I O N S.

ΕΠΙ τῷ βελτίστῳ in optimum] ἐπὶ κακῷ in malum;
ἐπὶ βλαβῇ in perniciem; ἐπ' ἀγαθῷ τῷ Κύρῳ in
bonum, in commodum Cyri; item propter, ob; ἐπὶ
τῷ κέρδει propter lucrum; not for the best purpose.

Διαίτα vitæ genus; victus *diet*; here *arbitrium*.

Αντίδικος adversarius in lite.

Ὡς δικαιότερα, pro ὅτι quòd, speak the language
more *justly*, properly.

After προσφεῖτ' αὖν I would have come next, καὶ ἀγο-
ράζειν αὐτὰ μὲν μηδέν.

Επιστάλματα mandata] i. e. ea quæ per epistolam
mandant alii, i. e. *commission* him to buy for them.
Cassaubon would have it ἀποστάλματα dona mittenda,
whereas it was said before, that he bought nothing
for *himself*.

τῷ θεάτρῳ understand ἐπὶ, in.

Πιθήκειν θρέψας δευτὸς] to breed up for another,
præ studio placendi.

τίτυρον κτήσασθαι] acquirere, comparare, to *get* one
for another.

Προαγοράσας] ab ἀγορᾷ when it signifies *oratio*.

τῆς ἀγορῆς τραπέζας ad fori mensas] the market
stalls, not *argentariorum* more than any other, for
he buys *Laconicas canes* and *Hymettium mel*.

τίτυρος satyrus] *that* it can't signify here; it must
be something sold in the market; its other signifi-
cations

cations are in the lexicons, aries major, dux gr. calamus seu fistula pastoralis; item avis ea quæ τυρος vocatur; item πῖθηκος ὁ μακρὰν ἔχων ἔραν.

Επιδέκνυμι vel ἐπιδέκνυμαι ostento; specimen documentum præbeo; to exhibit to spectators or ditors their exercises or arts. ἐπίδειξις ostentatio, cimen; ἐπὶ τῶ θεωµένων coram, apud; ἐπὶ τοσαύτων, πύρων coram tot testibus, apud dec.

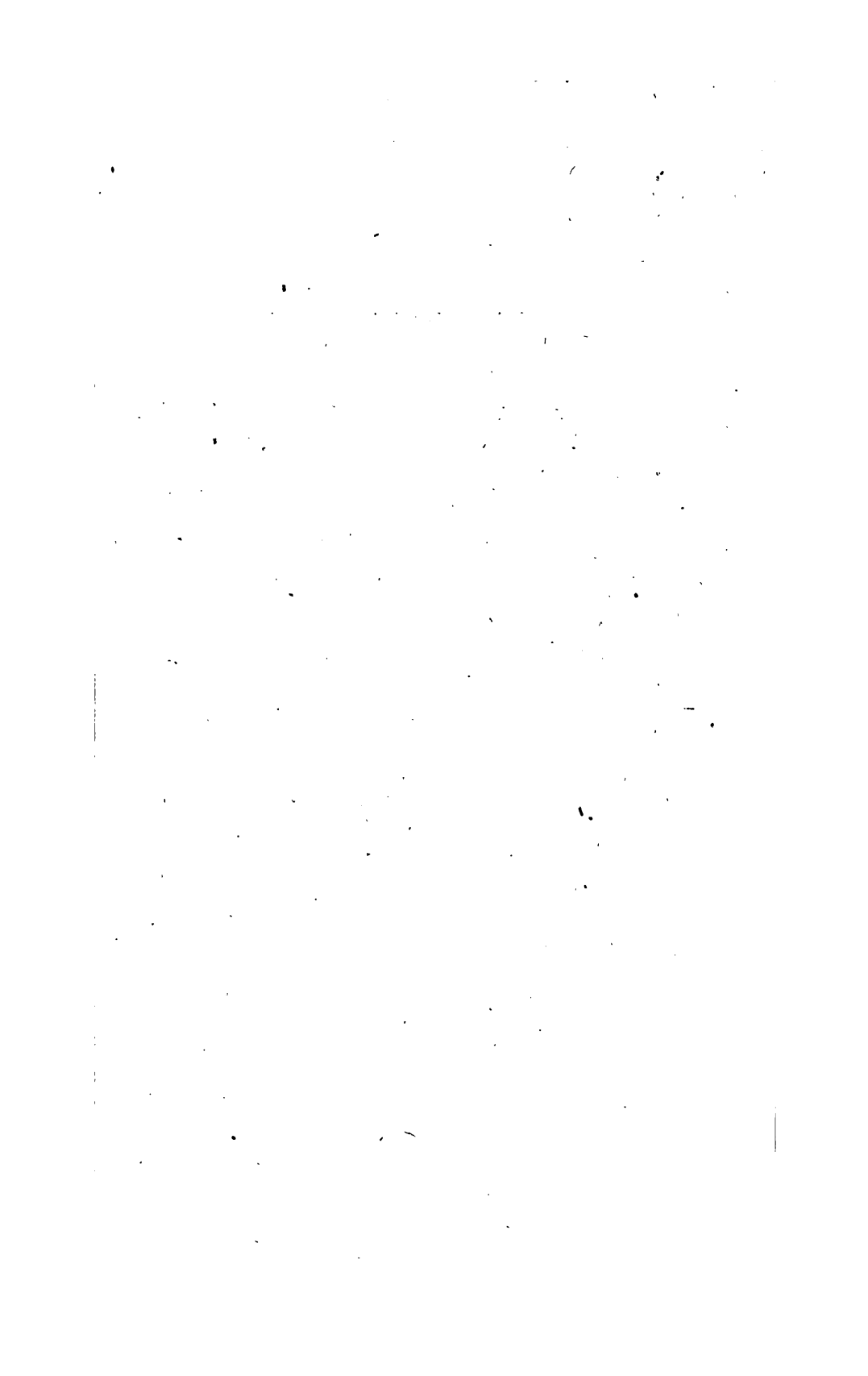
Γυµνάζονται] exercise, γυµνὸς nudus, because w. ever was the exercise, the contenders were naked the upper part of their body.

Γφαίνω texo perf. pass. ὕφαιµαι Att. ὕφασµαι.


Ἰ Αὐλίδιον] not found in the lexicons, parvul atrium.

Πρὸς ἕτερον ad alterum] sc. interrogantem cujus hæc palæstra, quod est huius ipsius exercentis.

Παλαίστρα ἀ παλαίω luctor,



ΠΕΡΙ ΑΠΟΝΟΙΑΣ.

Η Δὲ ἀπὸνοια, ὅστις ὑπομονὴν αἰχρῶν
 γων καὶ λόγων. Ο δὲ ἀπονενοημένος
 ποῖτός τις, οἷος ὁμῶσαι ταχὺ, κακῶς ἀν-
 σαι, καὶ λαιδρηθῆναι δυνάμει. Τῷ
 δὲ ἀγορευτῷ πε, καὶ ἀνασευεμνός, καὶ π-
 τοποιός. Αμέλει δυνατός καὶ ὀρχεῖσθαι
 φων  κέρδακα, καὶ πρῶτωπείον [μ
 ἔχων ἐν κωμικῷ χορῷ. Καὶ ἐν θαύμασι
 τοὺς χαλκοὺς ἐκλέγειν, καὶ ἔκαστον πα-
 ιὼν καὶ μάχεσθαι τοῖς τὸ σύμβολον φ-
 ρυσι, καὶ πρῶτα θεωρεῖν ἀξιῶσι. Δεινὸς
 πρῶτοκδύσαι, καὶ προνοεοσκῆσαι, καὶ τελ-
 νῆσαι, καὶ μηδεμίαν αἰχρὰν ἐργασίαν ἀπ-
 δοκιμάσαι, ἀλλὰ κηρύττειν, μαγειρῶν, κα-
 βεύειν, ἢ μητέρα μὴ τρέφειν, ἀπάγεσθαι κλο-
 πῆς, τὸ δεσποτικόν πλείω χρόνον οἰκῆν ἢ πλ-
 αὐτοῦ οἰκίαν. Καὶ οὕτω δὲ αὐτὸ εἶναι δόξα
 τῷ

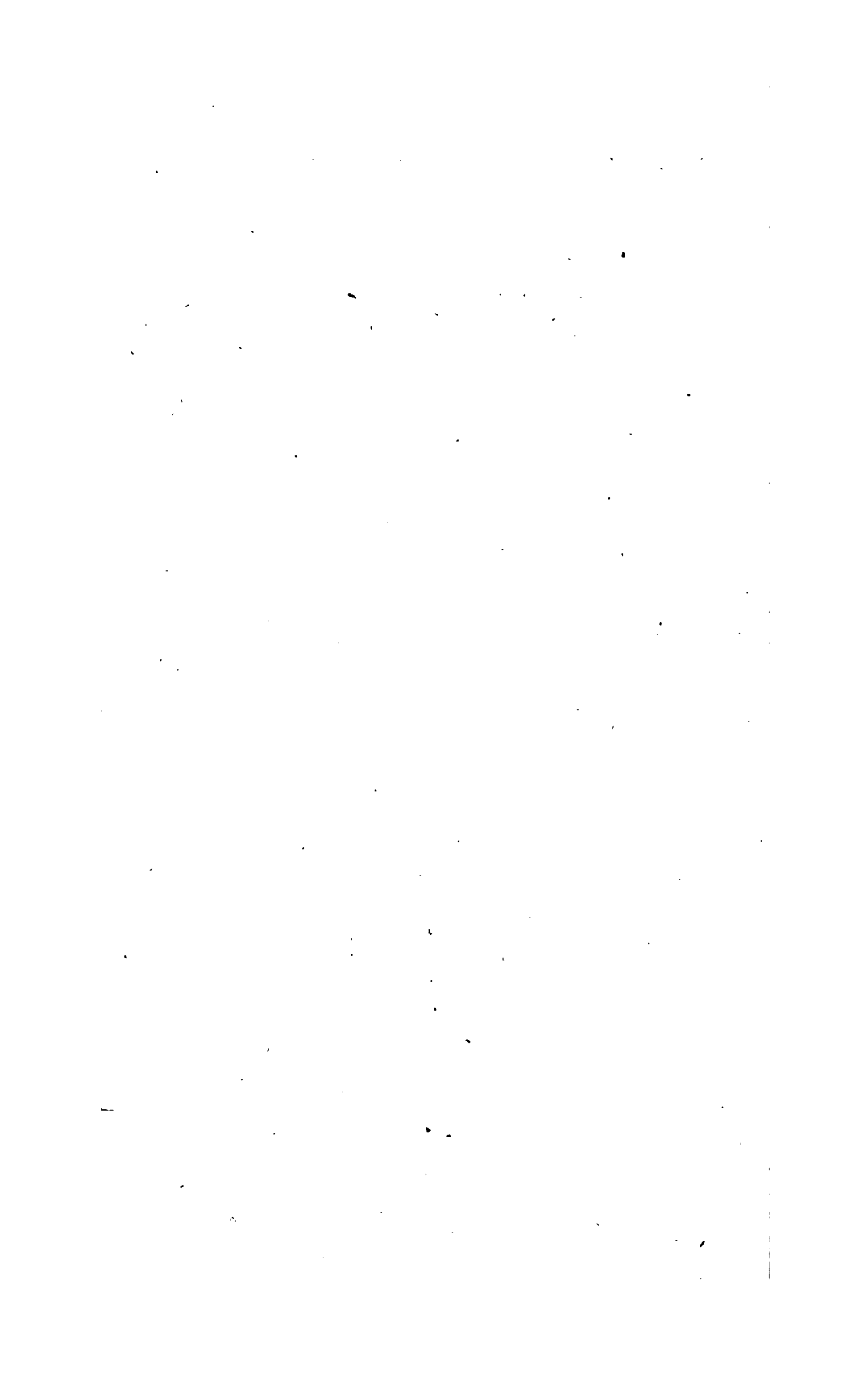
VI.

De Amentia.

A Mentia autem est patentia turpium factorum & dictorum. Amens talis quis est qui citò jurare, malè audire, & convitiis proscindi *patienter* possit. More *suo*, circumforaneus quis, sursum tractus *quoad vestem ut pudenda retegat*, & omnia faciens. Sane, potens est, etiam sobrius cum sit, saltare cordacem, & in comico choro sine larvâ. Item in spectaculis æra colligere ad unumquemque transiens; & rixari cum ferentibus tesseram *theatralem*, & æquum censentibus ut gratis spectent. Item peritus promiscuè quoslibet hospitio excipere, meretrices alere, & vectigalia redimere; & nullum turpe negotium recusare; verum præconem agere, coquinari, aleâ ludere: matrem non nutrire; abduci *ad supplicium furti causâ*; & carcerem plus temporis habitare quàm domum suam. Item hic videatur esse ex iis qui

τῶν πρῆϊσταμένων τὰς ὀχλὰς, καὶ προσκαλόντων,
 μεγάλη τῇ φωνῇ καὶ πρὸ ῥῶγῃ αἰσθητομένων
 πρὸς αὐτὰς καὶ λοιδορεῖσθαι καὶ μάλιστα οἱ μὲν
 προσίασιν, οἱ δὲ ἅπασιν πρὸν ἀκῶσαι αὐτὰς ἀλ-
 λά τοῖς μὲν δέχσθαι, τοῖς δὲ συλλαβεῖν, τοῖς δὲ μέ-
 ρος ἔσθ' ἀφ' ἑαυτοῦ λέγειν, ὅτι ἄλλως θεωρεῖται
 αἰσθῶν πλεονάζοντες αὐτὰς, ἢ ὅταν ἡ πανήγυρις.
 Ἰσχυρὸς δὲ καὶ δίκαιος τὰς μὲν φεύγειν, τὰς δὲ διώ-
 κειν, τὰς δὲ ἐξόμνυσθαι, ταῖς δὲ πρὸς αὐτὰς ἔχων
 ἔχοντες ἐν τῇ προκοπῇ, καὶ ὁρμαθῶς γραμμα-
 τιδίων ἐν ταῖς χερσίν· ὅτι ἀποδοκιμάζων δὲ
 ὅδ' ἅμα πολλῶν ἀγορεύων στρατηγῶν, ὅτι εὐ-
 θυὲς τέτοις δοκίμει, καὶ τὸ δραχμῆς τόκον τρία
 ἡμωδολία τὴν ἡμέραν ἀφ' ἑαυτοῦ καὶ ἐφοδεύειν
 τὰ μαγειρεῖα, τὰ ἰχθυοπωλεία, τὰ ταειχοπω-
 λεία· καὶ τὰς τόκους ἀπὸ τοῦ ἐμπολήματος εἰς
 τὸ γνάθον ἐκλείπειν. Εργώδεις δὲ εἰσι (4) τὸ σῶ-
 μα εὐλύτῳ ἔχοντες πρὸς λοιδορίαν, καὶ φθελ-
 γόμοι μεγάλη τῇ φωνῇ, ὡς σωτηρίαν αὐτοῖς
 τὴν ἀγορὴν καὶ τὰ ἐργασίαι.

qui circum se sistunt turbam, & advocant ad se *prætereuntes*, & magnâ voce, & dirumpente *æthera* cum iis contendunt, & convitiis *eos* confectantur; & interea hi quidem accedunt, illi autem abeunt priusquam audierint eum; verùm his principium, illis syllabam, illis partem rei dicit, non aliter *satis* spectari amentiam suam existimans, quàm cum sit publicus conventus. Item lites aliquas aptus fugere, aliquas persequi, aliquas ejurare, aliquibus adesse, habens echinum in sinu, & series libellorum in manibus, eodem tempore non recusans multorum circumforaneorum ducem se præbere; & statim his *pecuniam* fœnerare, & drachmæ usuram tres semiobolos per diem exigere; & percurrere coquinas, fora piscaria, fora falsamentaria, & fœnus ex eâ elocatione pecuniæ in buccam colligere. Hi sanè sunt homines molesti, os habentes facilè solutum ad convitium, & loquentes magnâ voce, ut forum & tabernæ consonent cum ipsis.



N O T E S

A N D

O B S E R V A T I O N S.

A *ἄνοια Amentia*] the folly, and assurance to say and do such offensive things, as no man in his senses can permit himself to say or do; a behaviour, *perinde ac si mentem amisisset, intellectum abjecisset, nullam sui rationem habuisset*; Cicero's definition of it is, *animi affectio lumine mentis carens*, and the person so affected to a great degree he calls *homo amentissimus, atque omnibus consiliis præceps ac devius*, as heedless, as much out of the way, as inconsiderate, as irrational, as if he was directly mad. *Ἀνοια* from *ἀπὸ* and *νόος*, or *nūs* mens, cogitatio, prudentia; *Amentia* from *a* and *mens*, *amens*, thoughtless, witless, senseless.

Ἰππομένη αἰσχρῶν ἔργων καὶ λόγων] There may seem to be here an ambiguity, whether the offensive doings and sayings he is patient of be done or said by himself to others, or by others to him. If the former, the *Ἰππομένην* is one, who laying aside all modesty, can easily bear, endure, abide, permit or suffer himself to do and say things offensive; if the latter, the *Ἰππομένην* is one, who is not at all affected by any thing you can do or say injurious to his reputation: but by the instances that are given of the *ἄπνοια* here describ'd it is evident *Theophrastus* means both. For when the *ἄπεινενημένος* swears at every word, he can endure to offend others without any concern,

cern, and when he is abus'd at every turn, he can take it as patiently as if nothing had happen'd to ruffle him, which would have ruffled another; and neither having reputation nor concern for it.

Δυνάμηνος *qui possit*] one who *can* suffer himself to do the offensive thing which one more modest and regardful of what is decent *cannot*. Δυνατὲς *potens* δυνατὲς εἰμι *potens sum* the same as δύναμαι *possum*.

Τῷ ἤθι ἀγοραῖος *more suo circumforaneus*] as fau-
cy, as impudent, as one who goes about to fairs
and markets, not as a tradesman, but as an idle fel-
low who hath no settled employment, of the rab-
ble-kind; as ἀγορὰ signifies the *market*, and also the
judicial court, so doth ἀγοραῖος one conversant in ei-
ther.

Ανασυσπόμενος *fursum tractus* quoad vestem] ἀνὰ *fur-*
sum, οὐρα *trabo*, or, *qui fursum tractā veste pudenda*
retegit. Ανασυσπόμενη *the woman that does so*, and ἀνά-
σπωμα *the gain which she gets by it*.

Παντοπιὸς *omnia faciens*] ready to do any or eve-
ry other thing equally shocking and offensive.

Τὸν κόρδακα *cordacem*] genus *lascivæ saltationis*;
κορδακίζειν *lascivè saltare*; to which sort of dance if
Terence, as faith Constantine, doth allude, when he
saith, *tu inter eas reslim ductitans saltabis?* it is very
likely, a rope being made use of in that dance, that
our *English* word *cord* comes from thence: as the
humour of calling a crooked man a *lord* came from
the Greek word κορδὸς *crooked*.

Προσωπεῖον or προσώπιον *persona, vultus factus*, from
ὤψ *vultus, larva*.

Θαύμασι *spectaculis*] for θίαμασι from θίασμα
specto.

Εκλέγειν colligat] collects of them, or of each of them, the money for seeing the show; as afterwards τὸν πᾶντες, εἰς τὴν γνάθον ἐκλέγειν gathers his interest of the several debtors into his mouth.

Πανδοχεῖσται] πᾶς omnis, and δέχομαι capio.

Πορνοδοσκήσται] πόρνη meretrix, and βοσκω-ησω alo.

Τελωνήσται] τέλος vectigal, ἀνέομαι emo.

Εργασίαν negotium] it signifies also *quæstum*, the gain arising from the imployment.

Κυβδέειν aleâ ludere] κύβος alea; omnis lusus, in quo temeritas & casus, non ratio nec consilium valet; qualis est talorum, & tesserarum. Cic. *Vetitâ legibus aleâ*. Hor. *Playing being forbidden by law, the more suitable to the character of the ἀπωναρημέ-
ως to play; and the more publickly he play'd, still the more suitable; homo nequissimus, qui non dubitaret vel in foro aleâ ludere. Cic.*

Τῶν περὶ ταυμένων] of those, or one of those who —

Παρερήγνυμι dirumpente] παρρήγνυμι dirumpo, παρερρώγω perf. med. παρέρξα and ῥήγνυμι, or ῥήγνυμι.

Λοιδόρεῖμαι] passivè convitiis afficior; here for λοιδορέω convitiis infector.

Προσάσιν, ἀπίασι for προσεῖσι, ἀπεῖσι.

Οἱ δὲ ἀπίασι πρὶν ἀκέσαι αὐτοῦ priusquam audierint eum] i. e. before they have heard him out, for it is manifest that to some he told the *beginning*, to others, who did not care to stay any longer finding how they should be entertain'd, a *word* only, and to others a *part* that was not the beginning, but any part after it.

Πανήγορις publicus conventus] from whence a speech in praise of any one is call'd a *Panegyrick*; sett speeches of praise being deliver'd before great *assemblies*.

blics. πᾶς omnis, universalis, and ἄγχις cœtus, congregatio; ἀγρεύω and ἀγροῖζω congrego.

Δίκας φεύγειν, δάσκειν, ἐξομνᾶσθαι, ταῖς ᾗ παρῆναι; *li-*
tes fugere, persequi, ejurare; aliquibus adesse.] *The*
 author would intimate that he is always in law; in
 some suits he would *avoid* coming to a trial, but
 being *prosecuted* he becomes the *defendant*; in others
 he is the *plaintif* and *prosecutes*; and in the suit he
 would delay, if he can lay hold of any pretence for
 his non-appearance allow'd by the law, if it be
 true, or cannot be disprov'd, he will excuse him-
 self from appearing upon oath; and to other suits
 he will appear and stand trial.



Ζ.

ΠΕΡΙ ΛΑΛΙΑΣ.

Η Δὲ λαλία, εἴ τις αὐτὴν ὀρίζεσθαι βε-
 λοιτο, ^(εἰ) ἂν δόξειεν ἀκροασία τῆς λό-
 γου. Ο ἵ λαλῶν τοιοῦτός τις, οἷος τῶ ἐντυγχά-
 νοντι εἰπεῖν ἂν ὁπῶν πρὸς αὐτὸν φθέγγῃ), ὅτε
 οὐδὲν ἔλεγε· καὶ ὅτι αὐτὸς πᾶντα οἶδε, καὶ,
 ἂν ἀκῆ αὐτῷ, μαθήσῃ· καὶ μεταξὺ δὲ διπο-
 κρινομένων, ἔποσάλλειν, εἶπας, σὺ μὴ ἐπιλάθῃ
 ὃ μέλλεις λέγειν· καὶ εὖ γε ὅτι μὲ ἐπέμνησας· καὶ
 τὸ λαλεῖν ὡς χρησιμὸν περὶ καὶ ὡς πρὸς ἐλπίον· καὶ
 ταχὺ γε συνήκας τὸ πρᾶγμα· ὅτι πάλαι σε παρε-
 τήρην εἰ ἐπὶ τὸ αὐτὸ ἐμοὶ χατενεχθήσῃ· καὶ ἐτέ-
 ρας ἀφορμὰς τοιαύτας πορίσασθαι, ὥστε μηδὲ ἀνα-
 πνεῦσαι τὸ ἐντυγχάνοντα. Καὶ ὅταν γε τὴν κατὰ
 ἓνα ἀποκινῶσιν, δεινὸς καὶ ἐπὶ τὴν ἀφρόνῃ καὶ συνε-
 σσηκόῃ προδιδυῶναι, καὶ φυγεῖν ποιῶσαι μεταξὺ
 χρηματίζοντας. Καὶ εἰς τὰ διδασκαλεῖα ἢ καὶ εἰς
 τὰς παλαίστρας εἰσιών, κωλύειν τὴν παιδῶν προσ-
 μανηταίαν

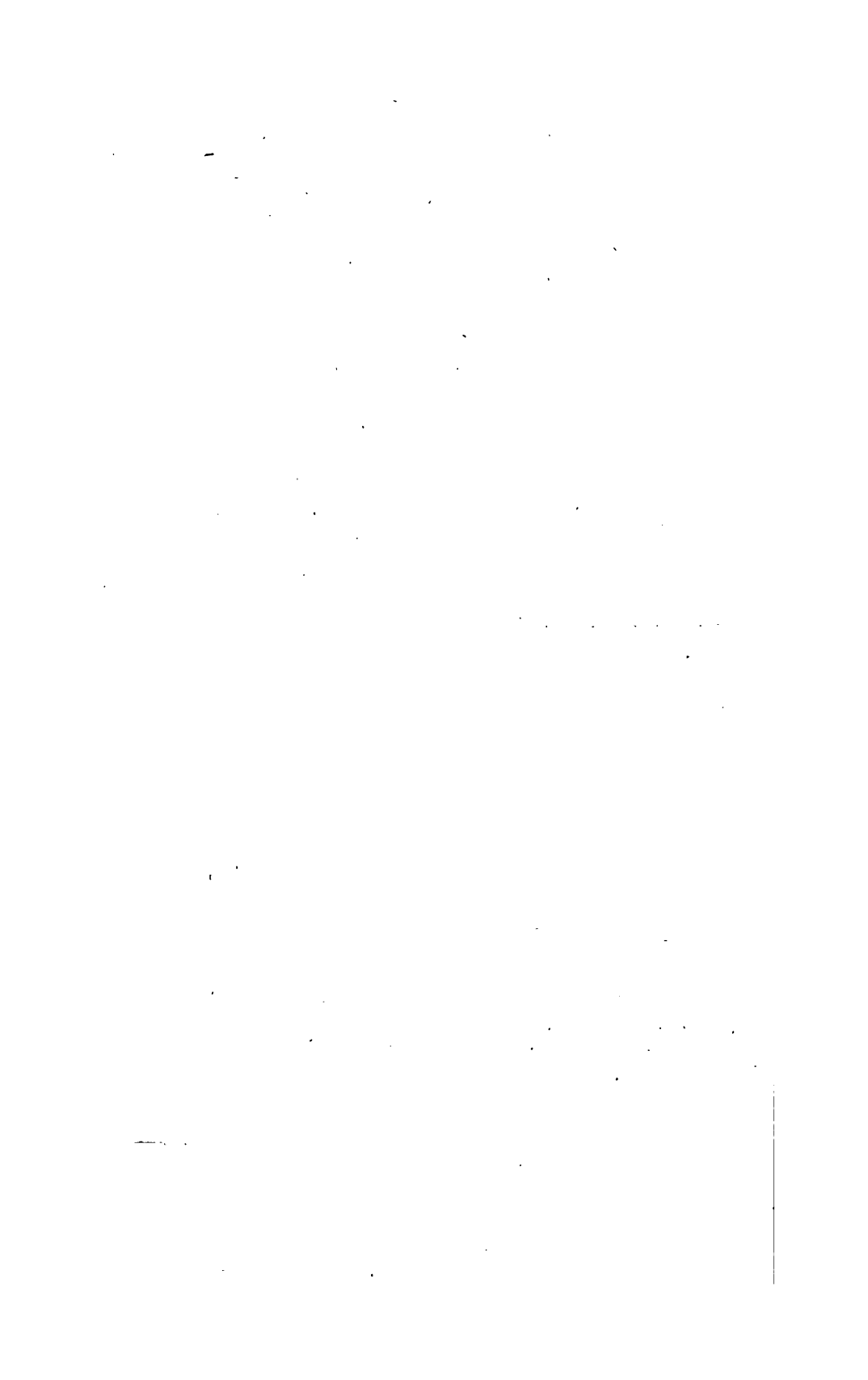
VII.

De Loquacitate.

Loquacitas autem, si quis eam definire velit, videatur esse intemperantia sermonis. Loquax verò talis quis, qualis *in eum* incidenti dicat, quodcunque ad eum loquatur, quòd nihil dicit; & quòd ipse omnia novit, & si eum audierit, discet; inter respondendum etiam *respondenti* subjiciat, dicens, tu ne obliviscaris quod dicturus es; & factum bene quod in memoriam meam revocasti; & loqui quam utile est; & quòd præterii; & cito rem intellexisti; jam pridem te observabam utrum in idem mecum deferreris; & alias tales occasiones *loquendi* suppeditet, ut is, qui *in eum* incidit, non respiret. Item quando hos figillatim tædio affecerit, aptus etiam ad confertos, & unà stantes ire, & fugere facere negotia tractantes inter *negotiandum*. Item in scholas & palæstras ingressus, prohibere pueros ne addiscant

μαυθάνειν ποσαῦτα, καὶ προσλαλεῖν τοῖς παιδοῦσί-
 ραις καὶ διδασκάλοις· ὥς τὰς ἀπέναντι φάσκειν τὰς
 δεινὸς παρήμεψαι, καὶ ἀποκαταστήσαι εἰς τὸ οἰ-
 κίαν. Καὶ πυθόμενος τὰς ἐκκλησίας ἀπαγγέλ-
 λειν· ἡ παροδὴγησάσθαι ὃ καὶ τὸ ἐπ' Ἀριστοφάνους
 ποτὲ γενομένην ἔρρητος μάχην, καὶ τὸ τὴν Λακε-
 δαιμονίων ἐπὶ Λυσάνδρῳ· καὶ ὡς ποτὲ λόγους αὐ-
 τὸς εἶπεν εὐδοκμήσας ἐν τῇ δῆμῳ· καὶ κατὰ τῆς
 πληθῶν γε ἅμα διηγέμενος, κατηγορίαν παρεμ-
 βαλεῖν· ὥς τὰς ἀκούοντας, ἢ τοὺς ὁπλαρχεῖδας, ἢ
 νυστάξαι, ἢ μεταξὺ καταλιπόντας ἀπαλλάττε-
 σθαι. Καὶ συνδικάζων ὃ καλυῦσαι κρῖναι· καὶ
 συνθεωρῶν, θεάσασθαι· καὶ συνδειπνῶν, φαγεῖν·
 λέγων ὅτι χαλεπὸν πρὸς ἀλάω ὅτι σιωπᾶν, καὶ ὡς
 ἐν ὑγρῷ ὅτι ἡ γλῶττις· καὶ ὡς ὅτε αὖν σιωπή-
 σειν, ὅδ' εἰ τῆς χελιδόνων δόξειεν αὖν εἶναι) λα-
 λίσσεσθαι. Καὶ σκωπτόμενος ὑπομένειν· καὶ ὑπὸ
 τῆς αὐτῆς παιδείας, ὅταν αὐτὸν ἤδη κατὰ δύειν
 βεβλόμενα κελύκη, λέγοντα, ἄττα, λαλεῖ π
 ἡμῖν ὅπως αὖν ἡμῶς ὕπνος λάβῃ.

discant tantum, & cum exercentibus pueros, & docentibus colloqui; & hos dicentes se abituros paratus est comitari & restituere in domum *suam*. Item cum audierit *quid* à concione *idem* renunciare; insuper enarrare & pugnam quæ olim acciderat sub Aristophonte rhetore, & illam Lacedæmoniorum sub Lyfandro; & quas orationes olim habuit apud populum, cum approbationem eorum adeptus est; & eodem tempore quo *hæc* narrat, adversus populum exprobrationem interjicere; ita ut audientes *præ tædio* vel obliviscantur, vel dormitent, vel relinquentes *eum* inter *narrandum* abeant. Item unà judicans prohibere judicare, & unà spectans spectare, & unà cœnans edere: dicens quòd difficile est loquaci tacere; & *quòd* tanquam in udo est lingua; & quòd non taceret, non si hirundinibus videatur esse loquacior. Item irrisus pati *irrifionem*, etiam à puerulis suis, quando volentes jam dormire jubent *eum*, dicentes, pater, loquere aliquid nobis ut nos somnus capiat.



N O T E S

A N D

O B S E R V A T I O N S.

A *κρασία* intemperantia] *α* and *κεράννυμι* tempero, misceo. *ἄκρατον*, applied to wine, is pure, mere, unmix'd, not diluted with water, and so drank, being too strong, disorder'd the drinker, who having drank wine *intemperatum*, was, from the effects it had, himself call'd *intemperate*.

οτιᾶν, for *ὅσιςᾶν*, quodcunque.

οὐδέν nihil] nothing, *not as it is*.

7 *λέγει* dicit] receiv'd into the text, *λέγεις dixisti*, a various lection, rejected.

7 *ὑποβάλλειν* *subjicere*] the infinitive *ὑποβάλλειν* is taken into the text to suit to the infin. *εἰπῶν* preceding, both equally depending on *ὅιος*, as *ὅιος εἰπῶν*, sc. *ὅιος ὑποβάλλειν*, and the indicative *ὑποβάλλῃ* subjicit, a various lection, is rejected. *ὑποβάλλω* subjicio, suggero, admoneo; *ὑποβάλλω* interfari, sermonem interpellare; subjicit *answers* *ἀποκρινομένῳ* understood, *vix pauca furenti subjicio. Virg.*

Σὺ μὴ ὀπιλάθῃ ὃ μέλλεις λέγειν tu ne obliviscaris quod dicturus es] don't you forget what you was going to say by his interrupting you.

This and the five following sentences are loose and unconnected interpositions in the conversation.

Παρατήρην observabam] *ὡς* *τηρέω*, observ'd with more than ordinary attention.

Πορίσασθαι suppeditet] πορίζω viam aperio, excogito, invenio, paro, subministro, suppedito, πορίζειν suppeditare aliis, πορίζεσθαι sibi, as in this place.

Τὸς hos] aliquos, certain persons with whom he hath convers'd singly, one after another.

Ἀποκναίον tædio affecerit] ἀποκναίω abrado, as the combers and carders of wool, ἀπὸ κναίω rado, metaph. contristo, mœrore, tædio afficio, eneco.

Κωλύειν οὖν παῖδας προσμανθάνειν πᾶντα prohibere pueros ne addiscant tantum] quantum addiscerent si is docentes & exercentes eos non interpellasset. *Needham* conjectures, this ought to be the reading here — προσμανθάνειν, πᾶντα προσλαλῶν τοῖς παιδοτρέφαις, he hinders the boys from learning, talking so much as he does with their masters.

Προπέμψαι] to send or bring forward, to attend you on your way, comitari, *deducere*.

Ἀποκαταστήσαι εἰς τὴν οἰκίαν restituere in domum] to set him down at his own house from this place, to go from hence quite home with him.

Πυθόμηνος πρὸς ἐκκλησίας & cum audierit quid in concione] a gen. case after πυνθάνομαι without a preposition to govern it, especially when it signifies *audio, disco*, being common, I should think it should in the text be τῆς ἐκκλησίας in concione, in which he assisted as one, and who must be very loquacious indeed, if he discover'd any part of the deliberations that ought not to have been told to every body, or not yet; but however important to be kept secret, or unseasonable to be eliminated, he could not forbear.

Ἰ Προσδηγέομαι *insuper enarro* is not found in the lexicons, but προδηγέομαι ante enarro, expono; and
ωρῶσθαι

προσδιηγέομαι obiter narro : but προσδέρχομαι insuper percurro, enarro, being found in *Const.* προσδιηγέομαι seems to have an equal right to be there.

Ἐπ' Ἀριστοφάνους ἔρητορος sub *Aristophonte rhetore*] sub *Aristophonte* i. e. *tempore Aristophontis*.

Ἐπὶ Λυσάνδρου sub *Lysandro*] *duce* *Lyfandro*.

Κατηγορίαν accusationem] κατὰ contra, ἀγορεύω loquor to speak against, but properly ἐν ἀγορᾷ in foro judiciali ; but here in common conversation.

Εὐδοκιμήσας cum approbationem eorum adeptus est] having obtain'd their approbation, or receiv'd applause, or appear'd well ; εὖ and δοκίμος probatus, δέκω videor, appareo, puto, in aliquâ existimatione sum.

Πάντε the whole of the matter, the particulars.

Εὖγε factum bene] as much as to say, I thank you, I am oblig'd to you for putting me in mind, or, I am glad you put me in mind.

Λαλεῖν loqui] colloqui, converse.

Παλαιά jam pridem] diu.

Παιδοτρέφεις exercentibus pueros] τρέφω tero : *exerceo*.

Ἀμα διηγέμενος, at the same time that he relates with what applause the people heard his speeches, he cannot forbear throwing in expressions of dislike of them, and how little a multitude is to be regarded, their ignorance, their humour, their inconstancy.

Η.

ΠΕΡΙ ΛΟΓΟΠΟΙΙΑΣ.

Η Δὲ λογοποιία ἔστι σωήσεις ψευδῶν λόγων ἢ παρὰξενων, ὧν βύλεται ὁ λογοποιῶν. Ο ὃ λογοποιὸς τοιῶτός τις, οἷος ὑποδυτήσας πρὸ φίλων, εὐθύς ᾽ μεταβαλὼν τὸ ἦθος, καὶ μειδιάσας, ἐρωτῆσαι, πόθεν σὺ, καὶ τί λέγεις; καὶ ἔχεις περὶ τοῦδε εἰπεῖν κανόν; καὶ ᾽ ἑπιδαλὼν ἐρωτᾶν, μὴ λέγεταιί τι καυώτερον; καὶ μὲν ἀγαθὰ γέ ὅτι τὰ λεγόμενα· ἢ ὅτι ἐάσας Διοφρίναδος, εἰπεῖν, τί λέγεις; ἔδεν ἀκηχοῦς; δοκῶ μοί σε εὐωχήσειν καινῶν λόγων. Καὶ ᾽ ἔστιν αὐτῷ ἢ στρατώτης, ἢ παῖς Ἀσείας τῆ αἰλητῆ, ἢ Λύκων ὁ ἐργολάβος πρᾶγεγονῶς ᾽ αὐτῆς τὴ μάχης, ᾽ φησὶν ἀκηκοέναι. Αἱ μὲν ἂν ἀναφορὰ τῶν λόγων τοιαῦτά εἰσιν αὐτῷ, ὧν ἔδεις ἂν ἔχοι ὀπλὰ βέβαια. Διηγεῖται δὲ τέτις φάσκων λέγειν, ὡς Πολυαπέρχων ἢ ὁ βασιλεὺς μόχῃ νενίκηκε, ἢ Κάσανδρος ἐζώρηται· καὶ

εἶπη.

VIII.

De Fabularum Fictione.

Fabularum Fictio est compositio falforum sermonum & factorum quæ vult fabulas fingens. Fabularum autem Fictor talis quis, qualis cum obviam processerit amico, statim mutaverit vultum, & subriferit, rogans, unde tu? & quid dicis? & habes de aliquo novum dicere? & cum incubuerit interrogare, num dicitur quid recentius, *dicat*, & tamen bona sunt quæ dicta; &, cum non fiverit *eum* respondere, dicat, quid dicis? nihilne audivisti? videor mihi quod te novorum sermonum convivio excipiam. Et est ei vel miles, vel puer Astei tibicinis, vel Lyco manceps, qui *modò* advenerit ex ipsâ pugnâ, ubi dicit *se* audisse. Subsidia sermonum sunt ejus talia quæ nemo possitprehendere. Narrat autem hos dicere, quòd POLYSPERCON & rex pugnâ vicerunt, & quòd CASSANDER vivus capiebatur; & si

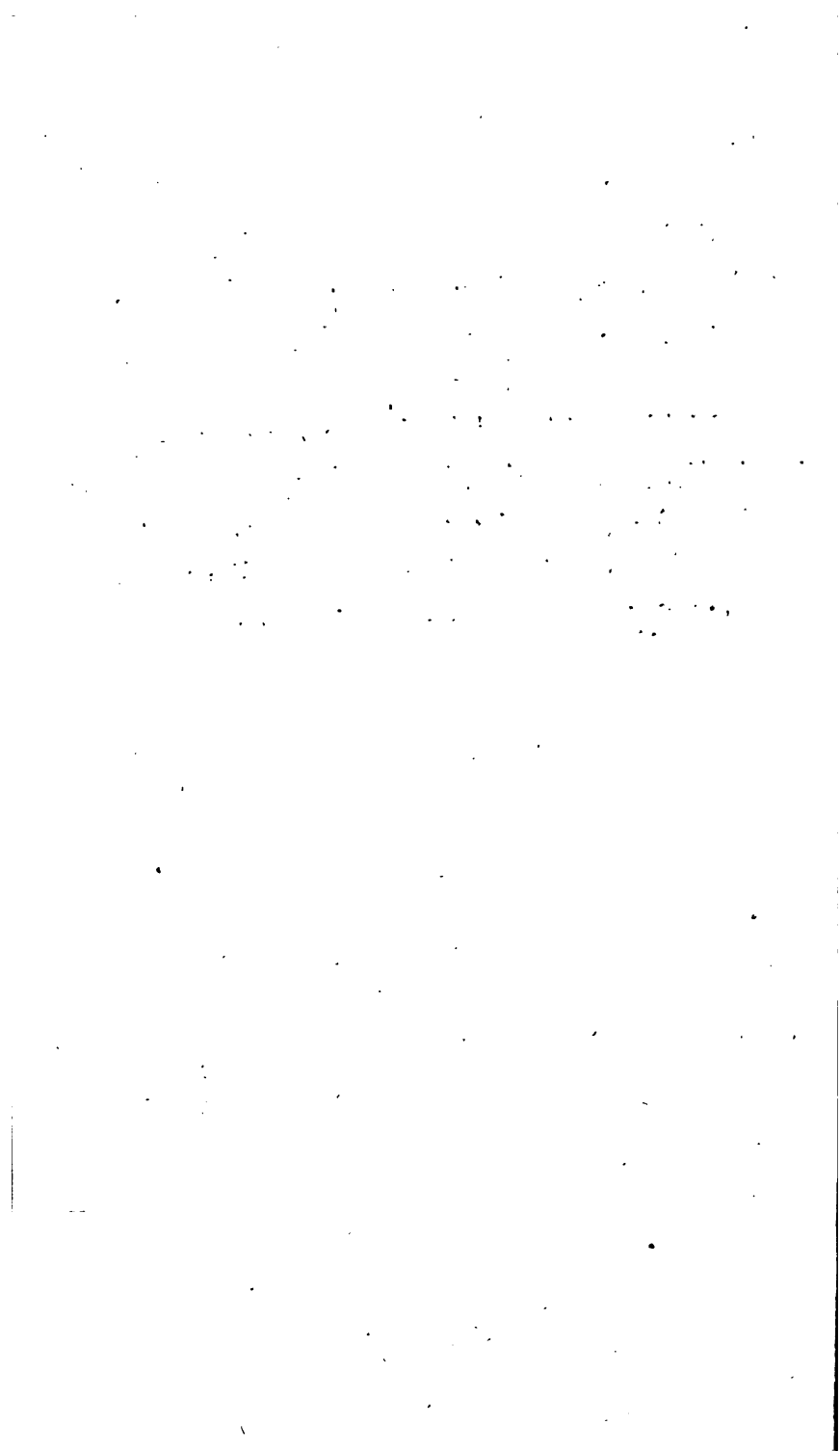
F. dicat.

εἶπη τίς αὐτῷ, σὺ δὲ ταῦτα πισθείης; Φή-
 σι· τὸ πρᾶγμα βοᾷσθαι γὰρ ἐν τῇ πόλει,
 καὶ ⑤ λόγον ἐπετείνειν· καὶ πάντας γὰρ
 συμφωνεῖν· ταῦτα λέγειν περὶ τῆς μάχης,
 καὶ πολὺν ⑥ φόνον γεγονέναι· εἶναι δὲ αὐ-
 τῷ καὶ σημεῖον τὰ πρὸς ὧπα τῶν ἐν τοῖς
 πρᾶγμασιν· ὁρᾷν γὰρ αὐτῶν πάντων μετα-
 βεβληκότες· λέγει δὲ ὡς καὶ παρακλήκοι πρὸς
 τέτοις κρυπτόμενον τινα ἐν οἰκίᾳ, ἥδη πέμπ-
 τῳ ἡμέρᾳ ἦκοντα ἐκ Μακεδονίας, ἐς παύ-
 τα ταῦτα εἶδε· καὶ ταῦτα διεξὼν, ὥς οἴε-
 ται, πιθκυῶς, χετλιάζει, λέγων, δυσυχῆς
 Κάσσιος! ἐνθυμῇ τὸ τῆς τύχης· ἀλλ'
 οὐκ ἰχυρὸς γε γενόμενος· καὶ δὲ αὐ-
 τό σε μόνον εἰδέναι· πᾶσι δὲ τοῖς ἐν τῇ πό-
 λει πρὸς δρόμῳ λέγων. Τῶν τοιούτων ἀν-
 δρώπων τεθαύμαζα· τί ποτε βέλονται, λο-
 γοποιῶντες· ἐ γὰρ μόνον ψεύδονται, ἀλλὰ καὶ
 ἀλυσίπλως ἀπαλλάτθουσι· πολλάκις γὰρ αὐτῶν
 ⑦ ἢ ἐν τοῖς βαλανείοις πρὸς αἰσῶσι ποιεῖμενοι,
 ταῖ

dicat quis ei, tunc verò hæc credis? dicet; rem enim sublato clamore celebrari in urbe; & rumorem extendere *se*; & omnes consentire; eadem dicere de pugnâ, & multam cædem factam esse; etiam esse ei signum, vultus eorum qui sunt in rebus, *est* enim videre eorum omnium *vultus* mutatos; dicit etiam quòd audivit quendam apud eos absconditum *fuisse* in domo *sua* jam quintum diem venientem ex MACEDONIA qui hæc omnia vidit; & cùm hæc omnia percurreret accommodatè ad persuadendum, ut putat, conditionem CASSANDRI commiseratur dicens, ô infelicem CASSANDRUM! animadvertis hoc fortunæ! at certè fortis fuit; item oportet autem te solum id scire; ad omnes verò in civitate accurrit dicens *eadem*. Istiusmodi homines admiratus sum quid tandem velint rumores fingentes; non solum enim mentiuntur, verum etiam inutiliter abeunt; frequenter enim eorum aliqui in balneis facientes circumstationes [i. e. coronas hominum qui ipsos loquentes circum-

τὰ ἱματῖα ἀποβεβλήκασι· ὧ δὲ ἐν τῇ σοφίᾳ
 πεζομαχίᾳ καὶ ναυμαχίᾳ νικῶντες, ἐρήμους δὲ
 χώρας ὠφλήκασι· εἰσὶ δὲ οἱ καὶ πόλεις λόγῳ
 καὶ κράτει αἰετοῦντες, παρεδειπνήθησαν. Πάντες
 οὖν ταλαίπωρον αὐτῶν ὄψιν τὸ ἐπιπόδμα· ποίᾳ
 γὰρ οὐ σοφίᾳ, ποίᾳ δὲ ἐργασίᾳ, ποίᾳ δὲ μέλει
 τῆς ἀγορᾆς ἢ διημερεύουσιν, ἀπαυδαῖν ποιοῦντες
 τὰς ἀκρόνους ἔτι, καὶ καταπονῶντες ταῖς ψευ-
 δολογίαις.

stipârint] vestes amiserunt; alii autem in porticu pedestri pugnâ, & navali pugnâ vincentes, debuerunt *multam propter* lites desertas *impositam*; sunt & alii, qui urbes per vim fermone capientes incommodè cœnarunt. Valde quidem laboriosum est eorum vitæ institutum; quâ enim porticu, quâ officinâ, quâ parte fori totos dies non transigunt, deficere facientes hoc modo audientes *eos*, & defatigantes falsis narrationibus.



N O T E S

A N D

O B S E R V A T I O N S.

Λογοποιία *fabularum fictio*] a *making*, or *feigning* of the *stories* that are told. *Fable*, from *fari* to tell, may signify a tale that is true, as well as false; and *story*, from *historia* narration, may signify a true relation of what is said or done, as well as a *made* or a *feign'd* one: but these terms are generally us'd, as here, to signify relations of matters said or done, which were not said or done, or otherwise than is related; and, accordingly, to a relater of what we do not believe, we are apt to say, you tell a *story*, or this is of your own *making*. λογοποιεῖς *verba facis*, you *make* what you say for your own amusement or to deceive others, for, otherwise, what you say, is not.

ὑπαντήσας τῷ φίλῳ cum obviam processerit amico] ὑπαντάω, and ὑπαντάζω obviam honoris causā procedo, faith *Const.* If the approach be in a manner to shew respect, we will suppose it to be with somewhat a quicker pace, and, being compounded with ὑπὸ, with somewhat a lower, or more bending posture.

7 Μεταβαλὼν τὸ ἦος cum mutaverit vultum, is taken into the text, instead of καταβαλὼν *dejecerit*; for he could not, surely, have a *dejected* look, who was meeting his *friend*, and in a manner that shew'd he was *glad* to see him, and at a time when he had

πῶς

88 Notes and Observations.

news to tell him, and *good news* too. Besides that there *was* a change, and *what* it was, is intimated by the word *μειδιάσας*, and having *smil'd*, a change from calmness, or serenity to *smiling*. τὸ ἥθος *morenz* his manner; in which his gesture is included as well as his look.

5 *Επιβαλὼν injecerit*] i. e. *interposuerit*, asking the same question without staying for an answer when he had ask'd it before. The English idiom is the same, to *throw in* a word. They had generally all the talk to themselves; but now and then I *threw in* a word.

Εὐωχῆσεν σε καὶνῶν λόγων te novorum sermonum convivio excipiam] or, as we say in English, I shall *feast* you with news. *εὐωχέω* and *εὐωχέω*, from *εὖ* and *ὄχη* *cibus*.

6 *Ἐν αὐτῷ est ei*] *Lat.* idiom the same with the *Greek*.

Εργολάβος manceps] *ἔργον λαμβάνων* qui opus faciendum suscipit sc. for the army. *Manceps* takes in hand, *manu capit*, undertakes to do any thing, for a price agreed upon.

Ἀναφοράς subsidia] support, authority for what he says.

Οὐ for ὅπου ubi] i. e. à quo; as we often use the word *where*, not in what place, but from what person.

Βασιλεὺς rex] regia soboles, under the care of *Polypercon*, who in his name govern'd the kingdom of *Macedon*.

Ἐζώχεται vivus captus est] *ζωχέω vivum capio*; ἄρρα *captura*, *præda*, *venatio*, *ζάω*, *ζῶ vivo*, *ἀρξέω* *venor*.

ΕΠΕΝΤΕΡΕΙΝ

Ἐπεντέων τ' λόγον *rumorem se extendere*] stretches itself out, [beyond the city] Ἐπεντέων is not found in the lexicons, but in *Scot's* supplement to *Stephens* it is found, and he quotes *Sophocles* Ant. v. 1248. εἰς ὁ δὲ σμυρὸς αὐτῷ χολώθεις, ὥσπερ εἶχ' ἐπενταθείς, deinde infelix sibi iratus, *manu* ut erat *extensâ*.

Παρακίηται *audivit*] παρκαίω *oscitantur*, negligenter audio, subauscultando sermonem excipio, *overheard*; and simply for ἀκέω.

Τῶν ἐν τοῖς πρᾶγμασιν eorum qui sunt in rebus] qui res administrant.

7 Καὶ πάντα πάντα διεξιών, ὡς οἶεται, πιθανῶς & cum hæc omnia percurrerit, ut putat, accommodatè ad persuadendum] ὡς οἶεται is a conjecture of *Needham's*, but I think so happy a one, that I have ventur'd to take it into the text, with a reference to πᾶς οἶεσθαι remov'd from thence, hither. If this lection had been continu'd in the text, the literal version of it would have been *quomodo putatis?* with a note of interrogation, and πιθανῶς accommodatè ad persuadendum must have been suppos'd to have been the answer, with a semicolon.

Προσδιδράμῃ accurrit] he hath already run.

Αλυστελῶς inutiliter] there is nothing in it that will pay for the time that is lost, and the trouble that he gives himself, and the credit that he forfeits in gratifying this humour. Inutiliter is not only unusefully, but hurtfully; an hoc inhonestum & inutile factu necne sit addubites; perniciously.

5 Τί ποτε βάλοντα λογοποιῶντες what, in short, they would be at, telling stories.

Ερήμους δικας ὠφλήκασιν *desertas lites debuerunt*] the penalty for not attending; ὀφείλω *debeo*, perf. ὠφείληκα per *Synec.* ὠφλήκα.

Παρεδειπνήθησαν *incommodè cœnarunt*] having staid to tell their story out beyond the time of the supper they were invited to, they have been forc'd to sup afterwards elsewhere as well as they could at their own expence.

Ταλαίπωρον *laboriosum*] not *miserum*, for they like it; but as they tell their story in every *portico*, at every *shop*, in every *part* of the city, they must take a great deal of pains, and especially as they spend whole days in this manner.

Ἀπαυδᾶν *deficere*] ἀπαυδάω from ἀπὸ and αὐδάω *loquor*, primarily signifies *interdicere*, *negare to say not*; here *deficere*, to be so *faint* as not to be *able to speak*, to be *off of speaking*.

Καταπονέβητες *defatigantes*] tiring them quite down; καταπονέβηται *down tir'd*.




ΠΕΡΙ ΑΝΑΙΣΧΥΝΤΙΑΣ.

Η Δὲ ἀναισχυντία ὅτι μὲν, ὡς ὁρῶ λα-
 βῆν, καταφρόνησις δόξης αἰσχροῦ ἐνε-
 χα κέρδοις. Ο δὲ ἀναισχυντος τοῦτο, οἷον
 πρῶτον μὲν, ὃν ληπσέει, πρὸς τῶτον ἀπελ-
 θὼν δακνείζεσθαι. Εἶτα θύσας τοῖς θεοῖς, αὐ-
 τὸς μὲν δεῖπνεν παρ' ἐτέρῳ, τὰ δὲ κρέα ἀπο-
 τιθέσθαι αἰσὶ πάσας· καὶ πρὸς καλεσάμε-
 νον ἀκόλουθον, δοῦναι δὲ τῆς τραπέ-
 ζης, ἄρας κρέας καὶ ἄρτον, καὶ εἰπεῖν ἀκτι-
 ὄντων πρύττων, εὐωχοῦ Τίβις. Καὶ ὁψωνῶν
 δὲ, ὑπομνήσκων τὸν κρεωπώλιν, ἔτι χη-
 σιμος αὐτῷ γέγονε· καὶ ἐσηκὼς πρὸς τῇ σατ-
 μῳ, μάλιστα μὲν κρέας, εἰ δὲ μὴ, ὅσοις εἰς
 ζυγὸν ἐμβάλλειν· καὶ εἰ μὲν λάβῃ, εὖ
 ἔχει· εἰ δὲ μὴ, ἀεπάσας ἀπὸ τῆς τραπέ-
 ζης ἰχολίκιον, ἅμα γελαῶν ἀπαλλάττεσθαι.
 Καὶ ξένους δὲ αὐτοῦ θῆαν ἀγορεύσας, μὴ
 δεῖς

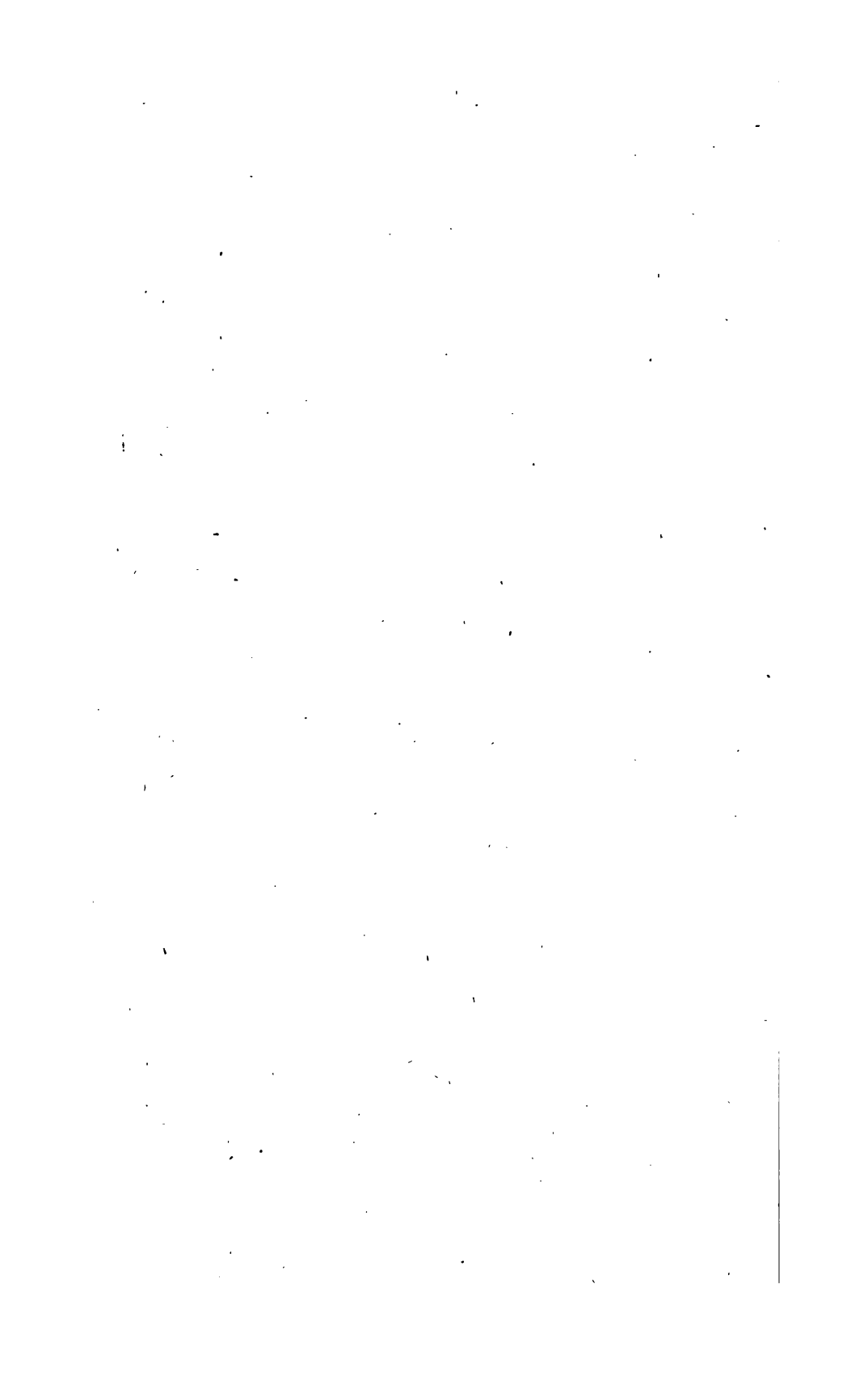
IX.

De Impudentia.

EST autem Impudentia, ut *eam* definitione capiam, contemptus opinionis *hominum* turpis lucri causâ. Impudens verò talis *est*, qualis primùm ad eum adeat quem defraudat *pecuniâ*, ab eo ut *pecuniam* mutuetur. Deinde cum diis sacrificavit ipse apud alium cœnet, carnes autem seponat, cum eas sale sparserit; & *inter cœnandum*, cum advocaverit *ad se* pedisequum *suum*, & sustulerit carnem & panem à mensâ, det *ei*, & dicat, audientibus omnibus, epulare *Tibie*. Item obsonia emens, carnis venditorem commoneat, si in aliquâ re utilis ei fuerit; & cum astiterit ad stateram, præcipue quidem carnem, sin minus, os *saltem* in lancem injiciat; & si quidem capiat, bene habet; sin minus, cum rapuerit à tabulâ intestinum, simul ridens discedat. Item hospitibus suis spectaculum cum emerit, *ipse* spectet, cum
non

δὲς τὸ μέρος, θεωρεῖν· ἀγεῖν ᾧ καὶ οὐδὲν ὑῖς εἰς
 πλὴν ὑπεραίαν, καὶ  παιδαγωγόν. Καὶ ὅσα
 ἑωνυμῶς ἀξιά τις προσφέρει, μεταδῆναι κε-
 λεῦσαι καὶ αὐτῷ. Καὶ ἐπὶ τῇ ἀλλοτρίαν οἰκίαν
 ἐλθὼν, δδμεῖ(εαδ κριταῖς, ποτὲ ᾧ ἄχρησιν καὶ
 ταῦτα χεῖσαντας ἀναγκάσαι δποφέρειν πρὸς
 αὐτόν. Δεινὸς ᾧ καὶ πρὸς τὰ χαλκεία τὰ ἐν τῷ
 βαλθυείῳ προσελθὼν, καὶ βάψας δρύταναν,
 βοῶντος ᾧ βαλθυέως, αὐτὸς αὐτὸν καταχέα-
 σθαι, ᾧ εἶπεν, ὅτι λέλεται, ἀπὸν, καὶ κεί, ἔ-
 δεμία σοι χεῖς.

non dederit partem *suam* ; ducat etiam *eo* postero die filios & pædagogum. Item quæcunque quis *ei* afferat, quæ parvo pretio emerit, jubeat *eum* etiam sibi impertire. Item ad alterius domum cum venerit, mutuetur *aliquando* hordea, aliquando paleam, & cogat mutuantem hæc auferre ad se. Aptus etiam, ad ænea vasa quæ sunt in balneo cum accesserit, & immerferit arytenam, vociferante balneatore, ipse seipsum aquâ perfundere, & dicere, cum abierit, quòd lavatum est, & insuper *dicere*, nulla tibi gratia.



N O T E S

A N D

O B S E R V A T I O N S.

A *Ναισχυντία* impudentia] *α* and *αισχύνομαι* pudeſco, *ἀναισχυντος* *impudens*, quem non pudet ea turpia, ſordida, indecora, indigna homine facere, tenuis luctri gratiâ, quæ inferius numerantur, etſi ſciat infamiam &c irriſionem ſecuturas.

Καταφρόνησις contemptus] *κατὰ* *de* and *φρονέω* cogito, *a* thinking *lowly* or inferiorly of. *Deſpiciatio*, and *deſpicientia* in *Cic.* *a* looking *down* upon.

Αποστρέφει defraudat] *ἀπὸ* and *στρέφω* privo, fraudo, deprives or defrauds *of*.

Πρὸς τῆτον ἀπελθεῖν ad eum abeat] *ἀπὸ* and *ἔρχομαι* goes *away* to, or goes *next way* to; he hath the aſſurance to do it, notwithstanding the ſignificant reaſon to forbear doing it; *ἔρχομαι* ſignifies *eo* as well as *venio*.

Τὰ ἢ κρέα carnes autem] the fleſh of the *ſacrifice*; to the eating of which, inſtead of ſupping abroad himſelf, he ought to have invited his friends from abroad.

Καὶ προſκαλεσάμενος &c. &c. *cum advocârit* &c.] *a* freedom he might have been aſhamed to have taken at his own table. I ſuppoſe it not to have been uſual for the entertain'd to take their ſervants along with them to wait upon them at the entertainer's table, and to eat afterwards with the entertainer's ſervants; but as what he does is *αἰχρᾷ ἕνεκα κέρδους*,

G

I will

I will suppose him to have order'd his servant to have come in to him whilst at supper, by appointment as it were, to tell him the issue of the message he sent him upon, for the opportunity he might have to give him something from that table, who would find nothing at home; for if the sacrific'd flesh was salted for future eating, it is not likely he would allow any of it for his servant who would have none of it dress'd for himself. If these words be a little transpos'd in the following manner, I think, they will be in better order.

Καὶ ἄρας κρέας ἐ ἄρτου ἀπὸ τῆς τραπέζης, καὶ προκαλεσάμενος τὸ ἀκάλυτον δῶναι, καὶ εἰπεῖν —

7 τίς ἐστι Tibie] Tibius being the name of a servant, as common as *Davus*, *Syrus*, *Dromo*, this is taken into the text, and τίμιε, pretiose, chare, rejected.

5 Εἴτι χρησῖμος αὐτῷ γέγονε si in aliquâ re, or, literally si quid, i. e. si quoad quid ei utilis fuerit] if he hath been *any thing* useful to him. Eng. Idiom. This is said in order to induce him to let him have what he wanted very cheap, and to make good weight, and to suffer that after that he should throw into the scale, or snatch up somewhat and run away with it.

1 Χολίκιον not found in the lexicons, but fit to be receiv'd there, for it seems to be a diminutive of χόλιξ intestinum, or intestini pars μέρος χολικός.

5 Γελῶν ἀπαλλάττεσθαι ridens discedat, run away laughing.

Τὴν ὑστεραίαν postero die] ἡμέραν understood, ἢ ὑστεραίαν ἡμέραν, understand κατὰ.

5 Εἰσημένος cum emerit, having bought] Att. for εἰσημένος, perf. εἴσημαι for εἴσημαι, from εἴσομαι.

Κελεύσται

κελεύουσι jubeat, persuadeat] makes him so uneasy by his application for this purpose as to force him to comply; persuades till he prevails.

βάψας ἀρύταναν cum arytēnam immerferit] ut inde aquam hauriat quā se perfundat, ab ἀρύω, ἀρύομαι, and ἀρύτομαι haurio; a large brass vessel us'd in baths to take up the water with which they wash'd themselves.

βοώντος ἔ βαλανέως vociferante balneatore] because he was using his water without paying for it: what the way was in Greece I don't find; at Rome quadrans was the lowest consideration for washing, *dum tu quadrante lavatum ibis*.

κατέχαι ind. 1. act. κατεχεώμεν ind. 1. med.

καῖ & illuc] of this word there are various conjectural emendations; for καῖ read καί ἐτι, & insuper dicere; or for καῖ read καῖθεν join'd with ἀπὸν thus, ἀπὸν καῖθεν, &, cum inde abierit, dicere, Needham; or for καῖ read καῖνο & hoc addere, Gale. Not knowing which of these to prefer, none of them being various lections but the Editor's conjectures, I have not displac'd καῖ, but translated it καί ἐτι ἔ insuper dicere.

I.

ΠΕΡΙ ΜΙΚΡΟΛΟΓΙΑΣ.

Η Δὲ μικρολογία ἐστὶ φειδωλία ⁴ ὅτι δια-
 φέρεται ὑπὲρ τὸν καιρὸν. Ο δὲ μικρο-
 λόγος, ὅς τοιούτος τις, οἷος ἐν τῇ μὲν ἡμω-
 βόλιον ἀπαυτεῖν ἐπὶ τῇ οἰκίᾳ. Καὶ σοφιστῶν,
 ἀεθμεῖν πόσας κύλικας ἔχαστος πέπωκε. Καὶ
 ἀπαρχεῖσθαι ὅσα ἔλαχον τῇ Αἰγέμειδι τῶν σω-
 δειπνόντων. Καὶ ὅσα μικροῦ τις περιάμνηται
 λογίζεσθαι, ὅσα πάντα φάσκειν ἄνθρωπον ἄγαν. Καὶ οἰ-
 κέτω χύτραν ἢ λαπίδα ἢ χαλκὸν ἢ ἄλλο τι, εἰσπρά-
 ξαι δὲ τὸ ἐπιτηδεύειν. Καὶ τὸ γυναικὸς ὅτι
 βαλάντιον ἢ τσίχαλκον, οἷος μέλαφέναι τὰ σκεύη,
 καὶ τὰς κλῖνας, καὶ τὰς κιβωτοὺς, καὶ διφᾶν
 τὰ χαλύμματα. Καὶ εἰάν τις πολλῇ, τοσούτῃ
 ὑποδοῦσθαι, ὥστε μὴ λυσιτελεῖν τῇ περιουσίᾳ.
 Καὶ ὅτι ἐκ ἀνὴρ ἐάσῃ ὅτε ἡ σκολοραγῆται ἐκ
 αὐτῇ κήπε, ὅτε ἀφ' αὐτῇ ἀγρὸς πορεύ-
 θῆναι, ὅτε ἐλάσσῃ ἢ φοίνικα τὴν χαμᾶν πε-
 πωκότων

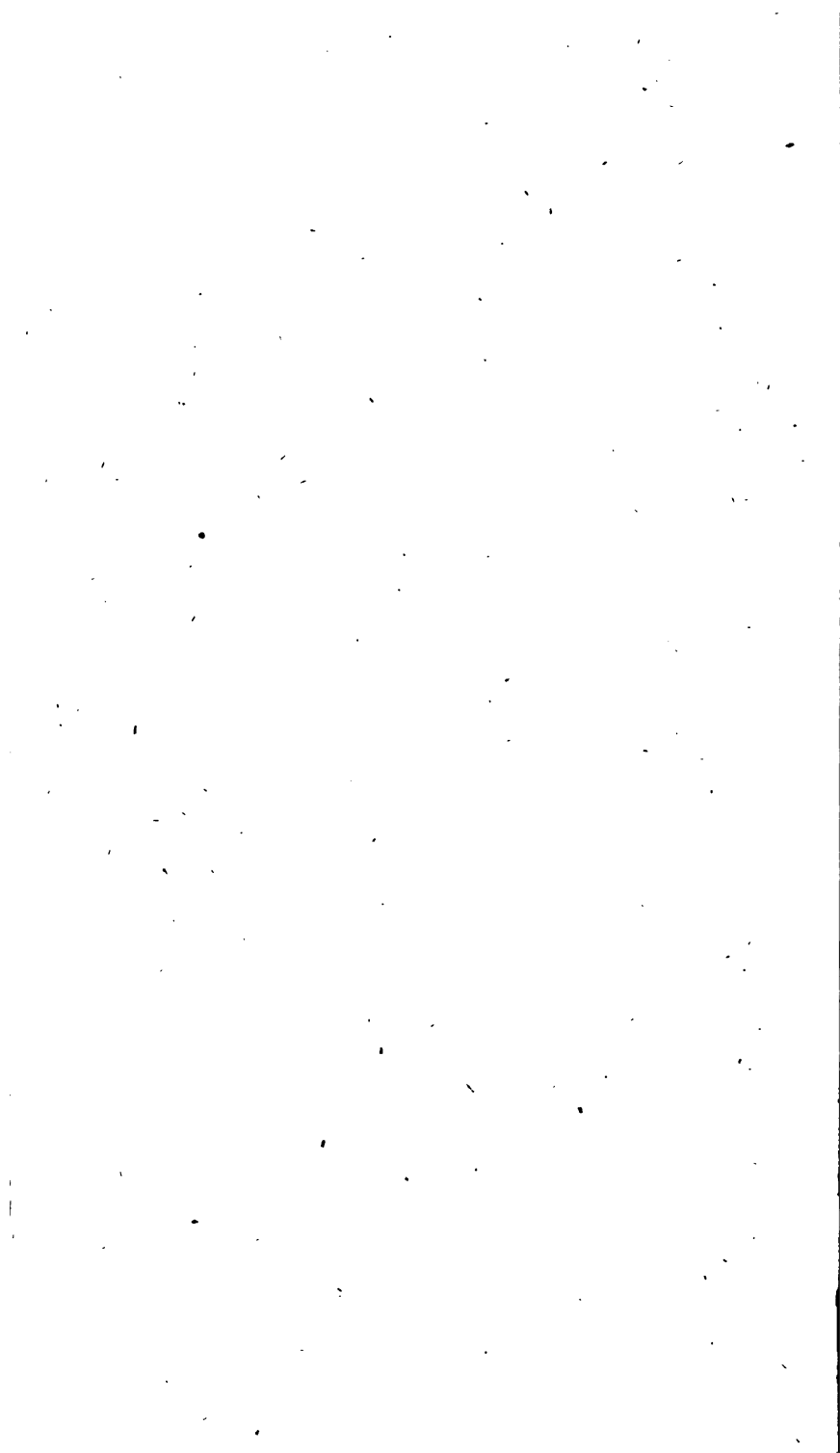
X.

*De ea specie Avaritiæ qua quis
res parvas magni æstimat.*

I*stiusmodi* autem Avaritia est tum appetitio, tum parsimonia pecuniæ præter occasionem. *Istiusmodi* verò Avarus est talis quis, qualis intra mensem femiobolum ad domum postulet. Item unà *cum aliis* cibum capiens, quot quisque biberit calices numeret. Item ex convivis minimas Dianæ primitias offerat. Item quæcunque parvo *empta* quis emens æstimat, *ea* omnia dicat esse nimio. Item ubi famulus ollam vel patinam fregerit, *fractæ pretium* è victu exigat. Item ubi uxor æneum crinale amiserit, *talis est* qualis apparatus, & lectos, & capsas transferat, & tegumenta perscrutetur. Item siquid vendat, tanti vendat, ut ementi non profuit. Item non sinat *aliquem* ficum edere de suo horto, nec per agrum suum proficisci, nec olivam vel palmulam ex iis quæ humi ceciderunt *de terrâ*.

πτωκότων ἀνελέει. Καὶ οὐδ' ὄργις δὲ ἵπτι-
 σθῳπέσθαι ὁσημέραι, εἰ λησμεύουσιν οἱ αὐτοί.
 Δεινὸς δὲ καὶ ὑψημερείαν πρᾶξαι, καὶ τό-
 κον τόκε. Καὶ ἐστῶν δημότας, μικρὰ τὰ κρέα
 ἵκόψας πρᾶθεῖναι. Καὶ ὀψωνίων, μηδὲν πριά-
 μειος ἵεῖσθαι. Καὶ ἀπαγορεῦσαι τῇ γυναι-
 κί, μήτε ἄλλας χεῖρας πίνει, μήτε ἐλλύχνιον, μή-
 τε κύμνον, μήτε ὀρίανον, μήτε οὐλάς, μήτε
 σέμματα, μήτε θυλήματα· ἀλλὰ λέγειν ὅτι
 τὰ μικρὰ ταῦτα πολλὰ ὄντι ἵπτι ἐνιαυτοῦ.
 Καὶ τὸ ἵπτι δὲ, ἵπτι μικρολόγων ἢ τὰς λη-
 σθῳθήκας ἵπτι ἰδεῖν εὐρωπώσας, ἢ τὰς κλέεις
 ἰωμεύσας· ἵπτι αὐτὰς δὲ φορμουῖας ἐλάττω τῶν
 μικρῶν τὰ ἱμάτια, καὶ ἐκ ληκυθίων μικρῶν
 πάνυ ἀλειφομεύουσιν, καὶ ἐν χεῖρσι κειρομεύουσιν,
 καὶ ἵπτι τὸ μέσον ἵπτι ἡμέρας ὑπολυομεύουσιν, καὶ
 πρὸς τὰς γραφεῖς διαλεινομένους, ὅπως τὸ ἱμά-
 τιον αὐτοῖς ἵπτι πολλὴν γλῶσσαν, ἵνα μὴ ῥυπαί-
 νηται ταχέως.

ra tollere. Item *fundi* terminos quotidie ob-
 servet an iidem permaneant. Solers etiam so-
 lutionis ultra diem dilatæ præmium exigere,
 & usuram usuræ. Item populares convivio
 excipiens, cum minutas carnis portiones se-
 cuerit, *easdem iis* apponere. Item ad obsonia
 emenda egressus, nihilo empto, *domum* ingre-
 di. Item uxori interdicare ne falem mutuò
 det alicui, neque lucernam, neque cuminum,
 neque origanum, neque molam falsam, ne-
 que vittas, neque suffimenta; imò verò di-
 cere quòd hæc parva multum sunt anno *re-*
deunte. Et totum *ut dicam*, videre est eo-
 rum, qui res parvas magni æstimant, & ar-
 genti thecas situ obsitas, & claves rubigine
 obductas; & ipsos quidem gestantes vesti-
 menta parvis minora, & ex ampullis oleariis
 valde minutis unctos, & intra cutem tonsos,
 & medio die discalceatos, & contententes a-
 pud fullones, ut vesti *sue purgandæ* multam
 terram adhibeant, ne citò fordida reddatur.



N O T E S

A N D

O B S E R V A T I O N S.

Mικρολογία, *parvæ rei æstimatio*, from λόγος *ratio*, λογίζομαι *rationem ineo, computo, æstimo*. μικρολογία, *orationis tenuitas*, from λόγος *sermo*, λέγω *dico*. Φειδωλία, *tum appetitio tum parsimonia*] Theophrastus must be suppos'd to intend, that the following instances of this sort of covetousness should agree with the definition of it: but if Φειδωλία be translated *parsimonia* only, even the first instance will not. For, though a desire to increase, and a fear to lessen, proceed from the same temper; and where one is certain, the other is likely; and, where both are not, the Character is not uniform; yet are these different things, and must be distinctly consider'd. I have, therefore, ventur'd to translate the word as above, presuming this to be the Author's meaning, since all the instances he produces are agreeable to it. The single question is, whether any of the lexicons authorise this interpretation? now, I declare, I am very little concern'd, whether they do or no. If the Author doth not speak properly, unless the word be so interpreted, I seem to have the Author's authority for so interpreting it: which, in explaining Writers in the learned languages, shall always satisfy me; for, I take it for granted, they write sense; and I must find it out if I can. The later lexicographers have interpretations of words, which

which their predecessors had not. I use the assistance of the earlier and later, and rejoyce when I find in either what I want. When they do not help me, they leave me to help myself; and, in this case, I look upon myself to have as much a right to imagine what is the meaning of a word in a sentence, consider'd together with what precedes and follows, as any of them under the same difficulty. However, in *Constantine*, I find under *φειδωλία*, amongst other words importing sparingness, *avaritia*; this is too general a term, and otherwise improper to be us'd in this place: but, being deriv'd from *aveo* to covet, there will be no harm, I think, if *appetitus* an earnest desiring or reaching after, (one of the species of avarice, as *parsimony* is the other,) be substituted in it's room. And again, one of the words by which *Suidas* explains *φειδωλός* is *πείληφος* *nimium exactus calculator*, who calculating minutely what is to be gotten, as well as what is to be saved, must have his attention and appetite as well to getting as saving.

4 Τὸ Διάφορον *pecuniæ*] τὸ Διάφορον neut. of *διάφορος*, primarily, a *different thing*. In exchange of commodities, that which was of the lesser value was to be made of equal, by a *different thing*, by something *else*. When *money* became that *different thing*, and the *difference* in the value was paid in *money*, τὸ διάφορον came to signify *money*. Thus in *Ecclus.* c. 7. v. 18. μὴ ἀλλάξῃς φίλον ἕνεκα διαφόρου, *Com.* on *Hesyc.* which is translated "change not a friend for any good," but should be, "for any *money*." This translation is justify'd by the following words in the same verse: "neither a faithful brother for the gold of *Opbir*."

τὰρ τὸ καιρὸν] primarily, *præter occasionem*, beyond what was fit or proper at the time; and secondarily, *supra modum*, the bare circumstance of *unseasonableness* often making that measure immoderate, which would otherwise be reasonable.

5 τοῖς ΤΙΣ οἷος ἀπατεῖν ἐπὶ τὴν οἰκίαν, such A ONE as to demand of [him] at the house] ΤΙς, say the lexicons, after τοῖς is redundant; not so, when compar'd with the *English* idiom.

Εν τῷ μῶνι within the month] before the month was quite up, and the interest due; or so soon after the expiration of the time, as that it might be doubted, whether it were expir'd or no. The μικρολογία consists in putting out to use so little a sum, in calling on purpose for so small an interest, and in being so solicitous not to exceed the time at which it might be demanded.

ἡμισέλιον] for interest. The *Romans* also receiv'd interest by the month, on the kalends or first day of the month, call'd by *Hor. tristes Calendæ* to the debtor. The centesimal part is said to have been the interest per month; and this produce in lending is call'd τόκος, what it *brought forth*.

οἰκίαν] of his debtor. A person less solicitous might have waited till he should have met him abroad; the μικρολόγος calls at his *house*, that he might not excuse himself from present payment, by pretending he had not so much about him; or, it may be, to see whether he was not run away. I have not inserted ἐλθὼν, (so much approv'd by *Cassaubon*,) in the text, because a demand could not be made at the house without *coming* thither.

Συσσιτῶν] He is interested in the thing, whether he entertain at *home*, or pay a share of the reckoning *abroad*.

5 Ελάχισον τῶν σπονδευπάντων the least of the guests] less than any of the guests have been observ'd to offer, when he, in his turn, hath supp'd with any of them. Sacrifices were publick or private; publick were offer'd by Pontiffs, Priests, and other Ministers; private, by persons in their own houses, to the *Lares*, and other Deities. Ἀρτεμις might be a Household Deity in some families. If any part of the entertainment was caught in hunting, it was natural to offer to the Goddesses that presided over that diversion.

Περίμυθος] at his request, and for his use. Περίμυθος, tho' of the present tense, signifies, as of the imperfect, τις πριάμενος the person *buying*, i. e. who *bought*.

5 Πάντα εἶναι ἄγαν] they are all too much, too dear.

5 Κατάξαντος] having broken.

5 Αποβαλάσης] having lost.

1 Τρίχαλκον] Since this word is not found in the lexicons; since probably it doth not signify a single piece of money of the value of 3 χαλκοί, as δίχαλκον doth a piece of 2 χαλκοί, it no where appearing that there was any such piece of money coin'd amongst the *Greeks*, any more than a piece of the value of 3 farthings amongst us; since the ὄβολος, containing only 8 χαλκοί, could not be divided into 3 equal parts; since this word, however, is said to stand, as it does, in all the manuscripts and editions of *Theophrastus*; and there is no authority produc'd for a various reading; nor any conjecture offer'd that im-

proves

proves the sense beyond that given in the translation ; Qu. whether *τρίχαλκον* may not be suppos'd to have been overlook'd by the lexicographers, and to be rightly translated *æneum crinale*, the *brass pin* with which women kept up their hair in a knot ; a thing peculiarly belonging to the wife, of the lowest value, and easily to be lost where the search is made for it, from *τριχὺς* and *χαλκὺς* the *brass* of the *hair*. Obj. Since there is found such a word in *Jul. Poll.* as *πεντέχαλκον* signifying, not one piece of money of that value, but *πέντε χαλκῆς*, why may not *τρίχαλκον* be here us'd to signify, not one piece of money of that value; but *τρεῖς χαλκῆς* ? Ans. 1. It seems more natural, that the search should be made for a single thing. 2. The covetous man's wife may better be suppos'd to have had no money to lose. 3. When *Theophrastus* (c. 28.) makes the miser give his wife money to go to market with, and to give her no more for this purpose than 3 eighths of an *ὀβολός*, it is his manner to call this sum not *τρίχαλκον* but *τρεῖς χαλκῆς* : and, 4. tho' *πεντέχαλκον* be found in *Jul. Poll.* yet *τρίχαλκον* is not. But, if it be contend- ed, that neither of the words will part with their *χ* to either in the suppos'd composition ; and that, to make *æneum crinale* the true version, it should have been *τρίχόχαλκον* ; will a compound of *τριχὺς*, and *ἄλκων* the neut. part. of *ἄλκω*, which, *Stephens* says, if it be found, will signify the same as *ἀλάλκω auxilior*, deriv'd from *ἀλκή robur, auxilium*, the *support* of the *hair*, be admitted ? for the translating it *trichalcum* is only a confession that the translator knew no better ; but rather than acquiesce in that, I would suppose, with *Duport*, the word should be read *τρίχαλκον, pecten.*
οἷος]

οἷος] i. e. τοιοῦτος οἷος.

Αποδοῦναι vendere] to give away from one's self to another, which, when for a consideration, 'is to sell.

3 abalienare.

5 Ωστε μὴ λυσιτελεῖν τῷ πριαμῶ, so as not to pay the purchaser the expence of purchasing. 4 Λύω λύω, τέλος impensa. It won't pay.

5 Οὐκ ἔτε] no not; not so much as.

1 Συκοτραγήσαι, ficum edere.

7 Ελάαν, the fruit, is taken into the text, and ελαίαν, the tree, is thrown out.

Επισκοπεῖν, invisere] ὀπισκοπέω, before εἰ, observo, video. 5 Επισκοπεῖν εἰ, to see if.

Πρᾶξαι] the same with εἰσπράττειν.

Κρέα] for κρέατα Apoc.

5 Κόψας] having cut.

Οψωνίων] ad obsonia emenda egressus.

5 Εἰσελθεῖν] to come in.

Πολλά ἐστὶ] are a great deal; magna sunt i. e. multum sunt. Πολλὰ signifies adverbially multum, and here adjectively, and singularly multum, as in this latin, Adde parum parvo magnus acervus erit.

5 Τῷ ἐνιαυτῷ] a year, or the year sc. περιφερομένης coming about. These little things are a great deal a year; how much a year, so much a year.

5 Τὸ ὅλον] sc. εἰπεῖν. to say all, or, the whole.

6 Ἐστὶν ἰδεῖν] est videre, one may see.

Εν χροῶ] for χροῶ, within the skin, so very close, as to make even the blood start, that it might be so much the longer before they should have occasion to be shav'd again.

5 Τὸ μέσον τῆς ἡμέρας the middle of the day] which was 3 or 4 hours sooner than other people did this, they

they not doing it till the time of their cæna. The shoes would last the longer.

Υπολυομένοις, subterfolutos *quoad calceos*, i. e. *discalceatos*. Υποδεδυμένοις subterligatos *quoad calceos*: hence ὑπόδημα calceus.

5 ὅπως ἔξει] that it shall have. ὅπως for ἵνα not only with a subjunctive, but with a future indicative also.

ἤν sc. γναφικλῶ: hence, probably, nap of cloath. ἵνα μὴ ρυπαίνηται ταχὺ, ut non citò fordida reddatur, or not want to be clean'd again soon. If ρυπαίνω have a contrary sense, and signify also *purgo*, as saith *Constantine*, this might better have been render'd, ne cito iterum purgetur: but, as he cites no authority for the use of this word in this contrary sense, it seems to have it no otherwise than by an abusio vocis, in the same manner as any one might bid his servant *dust* his coat, i. e. *clean* it from the dust.

ΙΑ.

ΠΕΡΙ ΒΔΕΛΥΡΙΑΣ.

ΟΥ χαλεπὸν δὲ ὅτι τὴν ³ βδελυρίαν διο-
 ρίσασθαι· ἔστι γὰρ παῖδια ἑπιφθορῆς
 καὶ ἐπονείδισθαι. Ο δὲ βδελυρὸς τοιοῦτός,·
 οἷος, ὑποδυτήσας γυναιξὶν ἐλδύθρας, ἀνα-
 συράμφορος δειξάτω τὸ αἰδοῖον. Καὶ ἐν θεάτρῳ
 κερταῖν, ὅταν ⁴ ἄλλοι παύωνται, καὶ συρίτ-
 τειν οὐς ἡδέως θεωροῦσιν ⁴ λοιποὶ καὶ ὅταν
 σιωπήσῃ τὸ θέατρον, ἀνακύψας ἐρυγείν, ἵνα
 ὅτῳ χαθαρμύου ποιήσῃ μεταστροφικῶς. Καὶ
 πωληδούσης τῆς ἀγορᾶς προσελθὼν πρὸς τὰ
 χάρυα, ἢ τὰ μῆλα, ἢ τὰ ἀκρόθρυα, ἐσηκῶς
 τραχηματίζεσθαι ἅμα τῷ πολλοῦντι προσλα-
 λῶν. Καὶ χαλέσαι δὲ τῷ παριόντων ὀναμα-
 σί τινα, ὃ μὴ σωήτης ὅσι. Καὶ ἀπεύδοντα δὲ
 περ ὀρεῶν, περμεῖναι κελδύσαι. Καὶ ἡπλωμέ-
 νῳ δὲ μεγάλῳ δίκλῳ ἀπὸντι ἀπὸ τοῦ διχα-
 στήριος προσελθεῖν, καὶ συναδῆλαι. Καὶ ὀψωνεῖν
 ἑαυτῷ,



XI.

De Illiberalitate.

NON est autem difficile Illiberalitatem definire; est enim Jocus *ludusve* conspicuus & probrosus. Illiberalis autem talis est, qualis, cum obviam processerit mulieribus ingenuis, veste sursum tractâ pudendum *iis* ostendat. Item in theatro plaudat cum quiescant cæteri; & eos sibilet quos cum voluptate reliqui spectant; & cum theatrum *præ attentione* siluerit, sursum elevato capite eructet, ita ut sedentes fecerit conversâ facie respectare. Item pleno foro cum accesserit ad nuces, vel poma, vel *alios* arborum fructus, & substiterit, *de iis* comedat eodem tempore cum vendente collocutus. Item præter-euntium aliquem nominatim appellet cui nequaquam est familiaris. Item festinantem aliquò videns, *se* manere jubeat. Item magnâ lite victum redeuntem à judiciali foro accedat, & *ei* congratuletur. Item opsonetur

H

sibi

ἑαυτῶ, καὶ αὐλητείδας μεθ' ἑαυτῶ, ἃ δεικνύουσιν
 ὅτι τοῖς ἀπαντῶσι τὰ ὠψωνημύρια, καὶ πωλο-
 λειν ὅτι ταῦτα. Καὶ διηγείσθαι πρὸς πρὸς
 κερεῖον, ἢ μωροπώλιον, ὅτι μεθύσκεσθαι μέλ-
 λει. Καὶ οἰνοπωλῶν, κεκραμύρον  οἶνον τῶ
 φίλῳ ἀποδίδασθαι. Καὶ ἐπὶ θεῶν ἡνίκα αἱ δέξ
 πορεύεσθαι, ὅτι ἔαν σὺ ἦεις, ἡνίκα πρὸς ἑαυ-
 τῶν ἀφίσσιν  θεατρῶνα. Καὶ ἀποδημῶν δημο-
 σία, τὸ μὲν ἐκ τῆς πόλεως ἐφόδιον οἶκοι χαλ-
 λιπείν, πρὸς δὲ τῶν συμπροσβούτων δαυρίζε-
 σθαι. Καὶ δὲ τῶν ξενίων τὸ μέγεθος τὸ αὐτὸ
 ἀπαιτήσας ἀποδίδασθαι. Καὶ τῶν ἀκολούθῳ ἐπι-
 θῆναι μείζον φορτίον ἢ δύναται φέρειν, καὶ
 ἐλάχιστα ἐπιτίθειν τῶν ἱκανῶν. Καὶ ἀλειφό-
 μύρον ἐν τῶ βαλανεύῳ, καὶ εἰπῶν, σαπρὸν
 γε τὸ ἔλαιον ἐπέμω, τῶ παιδαρίῳ, τῶ ἀλ-
 λοτερίῳ ἀλείφειν. Καὶ τῶν εὐρισκομύρων
 χαλκῶν ἐν ταῖς ὁδοῖς ὑπὸ τῶν οἰκετῶν δα-
 νὸς ἀπαιτῆσαι τὸ μέγεθος, κοινὸν εἶναι φήσας
 τὸν Ερμῖν. Τὰ τε δὴ τοιαῦτα. Φειδωνίῳ
 μέγιστον τὸν παιδάκα ἐγκεκροσμήνῳ μετρεῖν
 αὐτὸς

sibi ipsi, & tibicines conducatur, & obviam venientibus opsonia emptæ ostendat, & ad ea invitet. Item ad tonastrinam vel tabernam unguentariam astans dicat quod se inebriaturus est. Item vinum vendens, vinum adulteratum amico vendat. Item ad spectationem ludorum non sinat filios ire cum oporteat, sed cum gratis eos ire permittunt theatrorum redemptores. Item peregrè hinc abiens publicè, viaticum quod à civitate accepit domi relinquet, & à legationis collegis mutuetur; & munerum quæ *legatis* hospitio exceptis dantur, cum portionem suam postulaverit, *eam* vendat. Item pedissequo majorem quam ferre potest sarcinam imponat, & minorem quam qui sufficiat commeatum *præbeat*. Item se ungens in balneo, & dicens *puero*, tu rancidum oleum emisisti, alieno se ungat. Item æreis nummis in via inventis à domesticis, peritus est partem reposcere, dicens communem esse Mercurium. Hæc quoque *quæ sequuntur talia sunt*. Phidoniâ mensurâ, quoad fundum introrsum adaptâ, ipse metiri solet

αὐτὸς τοῖς ἔνδον τὰ ἑπιτήδεια, σφόδρὰ ἀποψῶν. [Υπέχλυν τε πρὸ φίλων πὶ λαβῶν ἀποδοῦσαι] ³ ὑποπείασαι. Ἀμέλει δὲ καὶ χρέος ἀποδιδούς τριάκοντα μινῶν, ἔλαττον τέτρασι δραχμαῖς ἀποδιδόναι. Καὶ φεάτορας ἐστῶν, αἰτέει τοῖς αὐτῷ παισὶν ἐκ τῆ κοινῆ ὄψα· τὰ δὲ καταλείπομμεν ἀπὸ τῆ τραπέζης ἡμῶν τῶν ραφηνίδων ἀπογράφεσθαι, ἵνα ④ ἀγκονῶντες παῖδες μὴ λάβωσιν.

domesticis quæ ad victum necessaria *sunt*,
eam vehementer abstergens. Item pignus a-
 liquod ab amico cum acceperit *id* vendere,
 & *eodem tempore* alieno nomine sibi emere.
 Certè & mutuam pecuniam triginta mina-
 rum reddens, minus quatuor drachmis red-
 dere. Item tribules convivio excipiens, pue-
 ris suis *aliquid* è communi opsonio petere ;
 relictà verò dimidia raphanorum de mensâ
sublata adnotare, ut pueri ministrantes *ea*
 non capiant.

N O T E S

A N D

O B S E R V A T I O N S.

B^{Δελυρίαν} 3 illiberalitatem] whatever in external behaviour is unworthy of a well-bred man; whatever in outward action is so immodest, or indecent, so low, mean or sordid, as that every sensible well-bred man, when he sees it or hears of it, will be offended with it, hate it, detest it. The primary signification of the word is *scdritas*, and of ^{βδελυρος} *scdus*, both derivatives from ^{βδελλος} *scdor*. ^{βδελυρία} in its secondary, or metaphorical signification is a behaviour as offensive to the understanding, as stink is to the nose; and *Hesychius* interprets ^{βδελυρα} by the words ^{μισῶς ἄξια} worthy to be hated, and abominated; and it may here be observ'd that we very frequently apply the words *filthy*, *dirty*, *nasty* of our own language, as occasion serves, to all the instances of immodesty, indecency, and sordidness in this character enumerated. ^{βδελυρία} is then the moral filthiness, dirtiness and nastiness of actions; and ^{βδελυρος} is a very filthy, dirty, nasty fellow; and tho' no real filth, or dirt, or nastiness adheres to the person doing these actions, yet, by doing them, he becomes as offensive to the clean, as if he had stood in the pillory, and was cover'd all over with filth, and dirt, and nastiness.

οὐ χαλεπὸν δὲ ἐστὶ ^{βδελυρίαν} διορίσασθαι non difficile est ^{βδελυρίαν} definire] what idea *Theophrastus* had of ^{βδελυρία}

λυρία I cannot tell, but the instances he hath given in the character do not all answer the definition he hath himself given of it. The definition he hath given of it is *παύδια Πιφανής & ἐπινείδιστος* *jocus ludusve conspicuus & probrosus*; the doing a shameful action openly in sport, which falls under the *genus jocandi illiberale*, mention'd by *Cic. de fin.* Now one of the parts of this definition is that the shameful action is done *in sport*. The first action mention'd as an instance may not improbably be done to give himself and his lewd companions some diversion, and, it may be, some few other strokes of this character may be capable of being so interpreted, and it may be said, that as many as are capable of being so interpreted ought to be so; but allowing this, what becomes of the many that cannot possibly be so interpreted? Here sure there will be a *difficulty* to define βδελυρία, and this difficulty will not be surmounted, unless such terms can be found to constitute the definition, as that all the parts of the character shall agree thereto. But before this can be done the meaning of the term to be defin'd must be settled. *Περὶ βδελυρίας* is translated by *Casaubon* de *impuritate* seu de *moribus impuris*; he complains indeed of the difficulty there is to find a proper Latin word to express all that βδελυρία means, and the word he uses is rather his refuge than what he approves; for out of 22 failures in propriety in conduct there seems to be but one that will certainly agree to it; there may be indecency in the other 21, but there is not, properly, impurity. But if *περὶ βδελυρίας* be translated de *illiberalitate*, and by that word be meant all such low and mean behaviour,

as a well-bred man, a man of honour and virtue will never suffer himself to be guilty of, and will abominate in others, whether it be per jocum ludumve, per inscitiam neglectumve decori, per parsimoniam sui vel appetitionem alieni, this whole character will be uniform, and every part of it will agree to the title and the definition of it.

οἱ ἄλλοι cæteri] all the others, the rest; οἱ λοιποί.

Ἀνακύψας ἐρυγῆν sursum elevato capite eructet] κύψω pronus sum, propendo; to lean forward; but here lifting up his head for the purpose intended it must signify to lean backward.

Τὰ ἀκρόδρυα arborum fructus] from ἄκρος extremus and δρῦς quercus fruit growing at the extremity of the branches, the fruit of the quercus being acrons only, that cannot be meant here; but as δρῦς, primarily signifying quercus, does secondarily signify any tree, so ἀκρόδρυα primarily signifying the fruit of the oak, doth secondarily signify the fruit of any tree. ἀκρόδρυα properly, say the lexicons, quæ in ambitu liquosum putamen habent, as nuts. But nuts having been already mention'd, some other fruit of trees must be meant, as cherries, mulberries, arborum baccae; the word acrons probably from hence.

Ἐσηκῶς cum substiterit] having taken up his stand at the apple-woman's stall, he eats her fruit, and cracks her nuts, talking with her all the while, without taking any account of what he eats, or paying for it.

Τετραμματίζεσθαι de iis comedat] τετράμμα omne id quod in secundâ mensâ apponitur, as nuts, apples, &c.

Ω, μὴ

Ω, μὴ συνήτης cui non est familiaris] with whom he is not acquainted; μὴ seems here to have the force of μηδαμῶς with whom he is *not at all* acquainted.

Συνηθίσαι ei congratuletur] σὺν ἡδονῇ lætor.

Παρακαλεῖν invitet] but as he *shows* them the provisions only, and doth not *appoint* them a day, there is not invitation intended, but a ludicrous asking only whether they had not as good come and eat a bit.

Προσῆς *adjans*] προσίστημι *adsto*; this signification is not given of it in the *lexicons*, and yet, here, it can signify nothing else. προσίστημι, of which it is the part. præf. is, in *Const.* obfirmo, i. e. firmiter colloco, sisto & inhihero, obicem oppono, commearo veto; and yet the same *Const.* under ἵστημι sisto, subsisto, firmo, erigo, constituo, quotes *Soph.* for making the infinitive ἱστῆναι to signify *astare, assistere*. I would have the word ἵστημι therefore be admitted in the *lexicons* to signify the same as ἵσταμαι *sto*, and προσίστημι to signify the same as προσίσταμαι *adsum, adsto*.

Κεκραμένον adulteratum] if it were mix'd only with *water*, with which it was generally drank, yet, to sell it for pure, would be doing dirtily by any body, and more dirtily by a friend; but, since it was generally drank with water, it must be more eligible to buy it *mere*, that you may taste it undisguis'd, and afterwards mix it with water as you please; and therefore I suppose it was not commonly sold mixt with water: the mixture, here, I imagine, must be with some other wine cheaper and not so wholesom, and to sell wine to a friend dearer and not so good, whereby not only his purse, but his health also would be affected, is a very dirty thing.

7 οὐκ εἶν non finat] I have suppos'd εἶν finens to be an error for εἶν finire, because all the other verbs immediately following and depending on οἷος are, as they ought to be, in the infinitive mood, as οἷος δεῖξαι, οἷος κροῦν, οἷος σπρίττειν, so οἷος εἶν: and have therefore taken into the text εἶν and displac'd εῶν. Mr. Needham conjectures this whole sentence should be thus amended, and instead of καὶ ἐπὶ θεῶν ἥνικα ἂν δὲν πορδεῖται οὐκ εἶν οὐ γέγῃς, ἥνικα ᾗ ποῖκα ἀφίσσιν οἱ θεατρῶναι & ad spectationem ludorum non finat filios ire cum oporteat, sed cum gratis eos ire permittunt theatrorum redemptores, be read καὶ ἐπὶ θεῶν τῆνικα δὲ πορδεῖται ποῖων οὐ γέγῃς, ἥνικα ποῖκα ἀφίσσιν οἱ θεατρῶναι & ad spectationem ludorum tum faciens filios ire, cum eos ire gratis permittunt theatrorum redemptores, and to support this conjecture, askes with respect to ἥνικα ἂν δὲν cum oporteat, quæ est ludos spectandi necessitas? But with submission the text is very easy to be explain'd, and ought not to be disturb'd. For if the man be in circumstances to give his children a play now and then for their diversion and improvement, he ought to let them go to it in a creditable manner at the beginning, if he will let them go at all, and not send them to get in as well as they can amongst a rude rabble at the last act, when nothing is to be seen or learnt to any purpose, because forsooth they may then be let in for nothing. Doth not this sentence thus explain'd make him appear to do very dirtily by his children, and very dirtily too by those who pay a rent for the theatre? Θεατρῶναι from θεᾶτρον and ἀνέομαι ermo, redimo, hire it from year to year, or take a lease of it.

Ἡνίκα

ἥνικα πρῶτα quum gratis] here is an ellipsis of ᾗ, ἥνικα δὲ πρῶτα sed cum gratis.

Ἀποδημεῶ peregrè proficiscor, absum domo, aut patriâ, from ἀπὸ and δῆμος populus; absum populo meo.

Συμπροσδύται in legatione collegæ of οὐδὲ and προσ-
εῳγῆς legatus, orator, vel consulis vel prætoris. Le-
gatus, qui legatur i. e. mittitur, προσδύμαι mitto le-
gatos, προσδύω legationem obo.

Δημοσία publicè] publico sumptu, the abl. fœm. of δημόσιος, but here, by the ellipsis of some substan-
tive to agree with it, us'd adverbially; this substan-
tive is χώρα, faith *Lambert Bös*, regione, loco, pro-
vinciâ, tractu, agro, solo, sede, statione, none of
which it can signify here: I therefore suppose not
χώρα to be understood, but δαπάνη sumptus.

Ἀπὸ τῶν ξενίων] τὰ ξενία or ξενία δῶρα were, amongst
the ancient *Greeks*, dona hospitibus abiturientibus
dari solita, partim memoriæ ergò, partim viatici lo-
lo. *Hoffman* under the word *Xenia*.

What was given them, *memoriæ ergò*, were pro-
bably particular things to each, by which each, as
often as he look'd upon it, might call to mind the
regard his friend had for him; these things were al-
ready divided.

What was given them, *viatici loco*, were provi-
sions probably; these must have been given them
in common, and to be eaten in common, and to be
matter of common refreshment: in this case to de-
mand they should be divided by any one, that he
might sell his part, and live upon meaner food of
less value the rest of his way home, is a dirty thing
with respect to the donor and to the companion.

Καὶ

καὶ ἐλάττω ὀπίσθη for. ἐλάττω the comparative minorem victum, τῷ ἱκανῶν sufficiente, quam qui sufficiat, less than is fitting.

Κοινὸν εἶναι Φήσας τὸν Ἑρμῆν *communem dicens esse Mercurium*] *Mercurius*, call'd Ἑρμῆς ἀπὸ τοῦ ἑρμηνεύειν, h. e. *ab interpretando*. His primary office, was that of messenger of the gods *deorum nuncius*; and as he explain'd the messages he carried so intelligibly and so unerringly, as to be himself call'd *deus facundia*, he was, in this respect acceptable to both;

—— *Superis deorum*

Gratus & imis.

And as he carried messages backwards and forwards from one to the other he was a messenger *common* to both; — *Commune profundis*

Et superis numen.

But *Mercury* had another office, and presided over commerce, and was call'd the *God* of gain, and sometimes *gain* itself. But, if he was equally favourable to his votaries when they petition'd his assistance to make them thrive, yet the gain any one got was his own property, and not to be shar'd in common with others. It follows not, therefore, that because, as a messenger he is *communis*, so as *money* he is *communis*. He takes the advantage of the ignorance of his domesticks in this particular to intitle himself to a share of their *property*. The claim is founded in sophistry, and very dirty.

Φειδωνίῳ μέτρω *Phidoniâ mensurâ*] *Phidon* king of the *Argives* the 7th from *Temenus*, the 11th from *Hercules*, brother of *Catinus* the first king of the *Macedonians*, is said to have been the author of *weights and measures*. *Hoffman*.

Τὸν πιδάκα ἐγχευόμενῳ *quoad fundum introrsus adactâ*] the measure being *Phidonian* is a right measure, and made to hold the content that the author intended it should. Being made after the model of *Phidon*, and establish'd by the law of the community that use it, there is no fault to be found with that simply consider'd. But when the same true measure shall be varied by having the bottom of it driven inwards, the content will be less than it ought to be, and the use of it will be fraudulent, and here the fraud will be practis'd towards his own servants.

Σφόδρα ἀποψῶν *vehementer abstergens*] ἀπὸ and ψάω *tergo, rado, radendo comminuo*. Using the struckle with some force may brush more off, than when leisurely and gently mov'd.

[Ἰπὲρ τὸν τε πῶλον φίλος τὸ λαβὼν ἀποδοῶς] 3 ὑποπρία-
σαι *pignus aliquod ab amico cum acceperit vendere, alieno nomine sibi ut emat*. What is within the parenthesis seems to be supply'd by *Casaubon*, the text running before σφόδρα ἀποψῶν ὑποπρίασθαι. σφόδρα ἀποψῶν, finishes that stroke of character that precedes. ὑποπρίασθαι stands by itself, and is not to be found in the lexicons neither, but is a very pretty word, and ought to have been there, for nothing can express what I have ventur'd to make it signify better. ἀποδοῶν ὑποπρίασθαι to sell, to buy underhand; again, i. e. to sell, in order to buy underhand again; vendere alieno nomine ut emat. Nor could any thing have been more ingeniously thought of by *Theophrastus* himself, to suit the character of the βδελυρός, than what is here supply'd; for it is a dirty thing to take a pledge for money lent to a friend, a note of hand being sufficient; but having taken a pledge that the
man

man should be paid within such a time, it is a dirty thing to sell it immediately upon the time being expir'd, but it is a most filthy, dirty, nasty thing to get another to buy it at an undervalue, as all pledges must be sold for, in order to repossess yourself of it at that undervalue as your own property.

Μνᾶ, ᾰς, Mina, containing a 100 drachmæ; a drachma is then the 100th part of a mina; drachma contains 6 obolus's. Supposing mina to be a pound, he pays him short of the money lent 4 drachmas, which is a shilling. To have been short in tale would have been too easily discovered, we suppose it therefore to have been short in weight.

ΠΕΡΙ ΑΚΑΙΡΙΑΣ.

Η Μὲν οὖν ἀκαιρία, ἔστιν ² ὅπτις λυ-
 ποῦσα τὰς ἐντυγχάνοντας. Ο δὲ ἀ-
 καιρῶ τοιούτος τις, οἷος ἀχολουθῶν πρὸς
 τὴν ἀνακοινῆσαι. Καὶ πρὸς τὴν αὐτῇ ἐρω-
 μῶν κομᾶζειν πυρέττεισαν. Καὶ δίκην ὡ-
 φληκότες ἐγγύς πρὸς τὴν χαλῶσαι αὐ-
 τὸν ἀναδέξασθαι. Καὶ μαρτυρήσων παρῆναι
 τοῦ πρὸς τὴν ἡδὴ κεχειμῶν. Καὶ κε-
 κλημῶν εἰς γάμοις, τῇ γυναικὶ γένους χαλ-
 ηγορεῖν. Καὶ ἐκ μακρῆς ὁδοῦ ἤκοντας ἀγχι-
 πρὸς τὴν εἰς πρὸς τὸν. Δεινὸς ὅς ἐστι πρὸς τὴν
 γενεῇ ὡς πλείω δίδοντα ἡδὴ πρὸς τὸν.
 Καὶ ἀκηκοότες καὶ μεμαθηκότες ἀνίστασθαι
 ἐξ ἀρχῆς διδάσκων. Καὶ πρὸς τὸν δὲ ὅπτις
 μελετήσων ἀ μὴ βέλεται τις γενέσθαι, αἰχρ-
 νεται δὲ ἀπείπατος. ⁷ Καὶ τὸν καὶ ἀναλί-
 σκοντα, ⁷ ἡκεν τόμον ἀπαιτήσων. Καὶ μαρτυ-
 ρῶν

XII.

De Intempestivitate.

EST autem Intempestivitas congressus tristitiâ afficiens eos in quos incidit. Intempestivus autem talis quis, qualis, ad occupatum cum accesserit, *cum eo sua* communicet. Item ad amicam suam febricitantem commessatum veniat. Item ad debentem pœnam sponfionis *susceptæ* adveniens, jubeat ipsum *pro se* spondere. Item testimonium laturus accedat lite jam judicatâ. Item vocatus ad nuptias adversus muliebrem genus loquatur. Item ex longo itinere modò venientes ad ambulationem accersat. Peritus & emptorem adducere plura daturum ei qui jam vendidit. Item instare ut doceat ab initio eos qui *rem* audierint, & intellexerint. Item promptus ea curare *ut fiant*, quæ quis nolit fieri, erubescit autem vetare. Item ad sacrificantes, & *sacrificium* confumentes venire, portionem petiturus. Item famulo ver-

I

beribus

μήτε οἰέτε πρὸς διηγῆσθαι, ὅτι καὶ αὐτὴ
 πότε παῖς ἔτω πληγὰς λαβὼν ἀπήγξατο. Καὶ
 παρὼν αἰτίη συγκρούειν, ἀμφοτέρων βελό-
 νων διαλύεσθαι. Καὶ ὁρχισάμενος ἄψαθαι
 ἑταῖρος μηδέπω μεθύσκει.

beribus cæso prope astans commemorare, quòd & olim ipfius servus, cùm ad hunc modum plagas cepisset, se strangulavit. Item cum interfuerit arbitrio, utrisque partibus volentibus absolvi *à controversiâ* eos collidere. Item saltaturus capescere socium nondum ebrium existentem.



N O T E S

A N D

O B S E R V A T I O N S.

2 **E**πίτρεξις *congressus*] Whilst *Stephens*, and, after him, *Constantine* allow ἐπιτυχάνω and Πιτυγχανώ to signify, alike, incido in aliquem, convenio, congregior, they yet make ἐντρεξις only to signify congressus, conventio, and limit ἐπίτευξις to signify a very different thing, without suspecting, that tho' it do properly and generally signify a very *different* thing, it yet may sometimes and not improperly signify the very *same* thing; thus *Stephens* renders ἐπίτρεξις, ἐπίτρυγμα, and Πιτυχία adeptio, prosper successus; item obventio, reditus, proventus, as being derivatives of Πιτυγχανώ nanciscor, assequor; item convenio, adeo aliquem ut cum eo verba faciam. Now, if ἐπίτευξις signify *adeptio* as being a derivative of Πιτυγχανώ nanciscor, why may not ἐπίτευξις be render'd *congressus* as being a derivative of ἐπιτυχάνω convenio? In like manner, *Constantine* renders ἐπίτευξις acquisitio, ἐπιτευκτικὸς voti compos, qui assequitur id in quod incumbit, ἐπίτευγμα lucrum, quod accedit, reditus, successus, whilst he allows ἐπιτυχάνω, from which ἐπίτευξις is deriv'd, to signify offendo, [to hit upon] convenio, congregior, incido in aliquem, attingo, potior, consequor, prosperè ago. I then think it but a small request that the sense given of ἐπίτευξις in the translation may have a place in the lexicons, as having a natural right to share any sense of
of

of the word from which it is deriv'd, and as having the authority of *Theophrastus* for the use of it in such sense.

Τὸς ἐπιτυχάνοντας signifies both *eos qui in nos incidunt*, and *eos in quos nos incidimus*, here the *incidentes* are not made sorry, but those *in quos incidunt*.

5. Αἰχολυμένῳ occupatum] ἀιχολέομαι occupor; α and αχολη otium; not at leisure.

Ἀνακοινῶσαι cum eo sua communicet] ἀνακοινόμαι communico, of ἀνά and κοινὸς communis. Here is first an ellipsis of αὐτῇ cum ea, and, secondly, of τὰ ἐαυτῇ quæ ad se pertinent.

Κωμάζεν commessatum veniat] comes to eat a bit with her, a nicety perhaps that he himself had provided, and order'd to be sent to her lodgings, when, being in a fever, she could have no appetite to it, nor participate of it; from κῶμος, according to *Stephens*, compotatio convivalis; convivium luxuriosum; convivium lascivum; commessatio, not as deriv'd from *comedo*, but from κῶμος omne amatoriae lasciviae genus comprehendens.

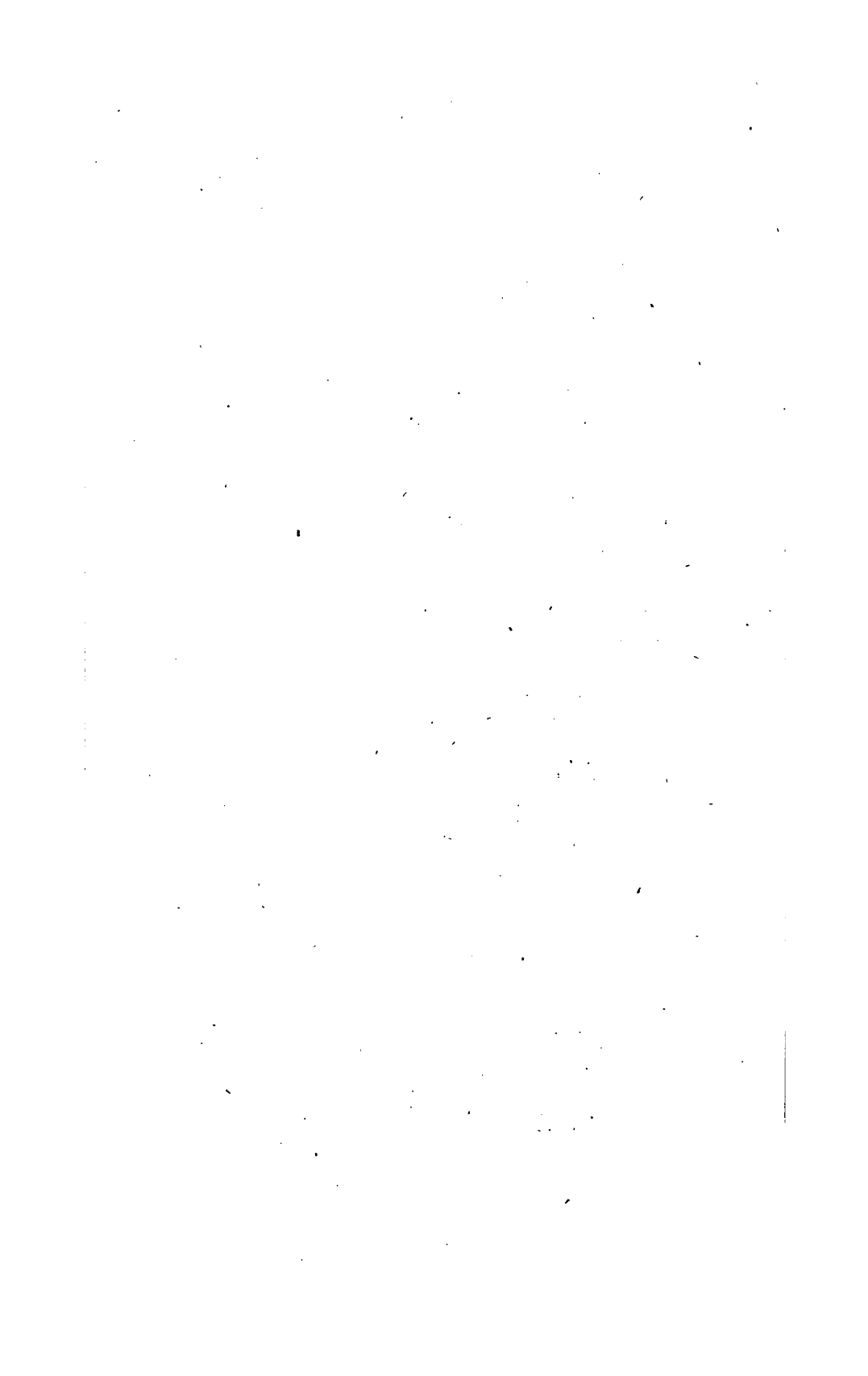
Δίκην ὠφληκότα ἐγγύης debentem pœnam sponsionis susceptæ] quam pœnam [five mulctam lege constitutam] deberet donec solvisset; ὠφληκότα for ὠφειληκότα.

Ἀναδέχασθαι fuscipere] promitto in meque recipio; ἀναδέχασθαι δίκην judicium promitto, quod faciunt sponsores; they make themselves liable to a penalty, if those, for whom they become sureties that they shall appear and stand trial, should not appear at the day appointed for trial; from hence ἀνάδοχος sponsor.

6. Λιγυμένῳ ἀπαύσιος — erubescit loqui *Cic.*

7. Καὶ γύοντας &c. ὡς displac'd and καὶ receiv'd into the text.

7. Ἦκων τῶνον ἀπαλήθων ἤκων displac'd and ἤκει taken into the text.



ΙΓ.

ΠΕΡΙ ΠΕΡΙΕΡΓΙΑΣ.

Α Μέλδ³ ³περιεργία δόξειεν ἂν ^{ἔϊ}) προσποι-
 ησίς τις λόγων ἢ πρᾶξεων μετ' εὐνοίας.
 Ο ὃ περιεργός τοιῶτός τις, οἷος ἐπαγγέλλεσθαι ἀνα-
 σὰς ἂ μὴ δυνήσῃ). Καὶ ὁμολογούμενος ὃ πρᾶγ-
 ματος δικαίως ^{ἔϊ}), ἐν πνι σὰς ἐλεγχθῆναι. Καὶ
 πλείω ὃ ἐπαναγκάσαι τ' παῖδα κερᾶσαι ἢ ὅσα
 δύσκολα οἱ πρῶντες ἐκπιεῖν. Καὶ διεγείρειν τὰς
 μαχόμενας, ἢ ἔς ἐ γνώσκῃ. Αἰσχροπῶς ἠγάσασ-
 θαι, εἴτα μὴ δύνασθαι ἀνδρῶν ἢ πορδύῃ). Καὶ
 τ' στρατηγὸν ὃ πρῶτον ἐρωτῶσαι, πότε μέλλει
 πρᾶτῃ, καὶ τί μὲν τ' αὔριον πρᾶτῃ.
 Καὶ πρῶτον τῷ πατρὶ εἰπεῖν, ὅτι ἡ μήτηρ
 ἤδη χαρᾷ δίδει ἐν τῷ δωματίῳ. Καὶ ἀπαγο-
 ρεύοντ⁹ τὸν ἰατρὸν, ὅπως μὴ δώσει οἶνον τῷ
 μάλα κίχοντι, φήσας βέλεσθαι ὃ ἀγᾶπτερον
 λαμβάνειν, εὐτρεπίσαι τὸν χαλῶς ἔχοντα. Καὶ
 γυναικὸς δὲ τελευτησάσης, ἐπιγράψαι ἐπὶ τὸ
 μνήμα,

XIII.

De Molestâ Sedulitate.

MOlestâ Sedulitas videatur esse effictio quædam sermonum & actionum cum benevolentia. Molestè sedulus vero *est* talis quis, qualis, cum surrexerit à *sede*, promittat ea quæ non poterit. Item concessâ re quod sit iusta, in aliquâ *rei circumstantiâ* insistens redarguatur. Item puerum cogat plura miscere quàm quæ possunt præsentibus ebibere. Item dirimat pugnantes etiam quos non novit. *Item* viæ ducem esse *se* paret, postea autem non possit invenire quâ eat. Item accedens ad exercitûs ductorem interroget, quando sit aciem instructurus, & quid post crastinum diem imperet. Item accedens ad patrem dicat quod mater jam dormit in cubiculo. Item prohibente medico ne vinum det ægroto, cum dixerit velle *se* experimentum capere, male se habentem paret *ad bibendum*. Item uxore moriente in monum-

tum

μνήμα, τὲ τε ἀνδρὸς αὐτῆς καὶ τοῦ πατρὸς καὶ τῆς
 γυναικὸς τῆνομα, καὶ ποταπὴ ὄσιν· καὶ προσεπι-
 γράψαι ὅτι οὗτοι πάντες χεῖροὶ ἦσαν· καὶ ὁ-
 μνύσαι μέλλων, εἰπεῖν πρὸς τὰς φιλεσηκίας,
 ὅτι καὶ πρότερον πολλάκις ὁμώμοχα.

tum *ejus* inscribat nomen & mariti, & patris, & matris & ipsius uxoris, & cujas ipsa sit; & insuper inscribat quod hi omnes boni erant. Item juraturus dicat circumstantibus, quod & priùs sæpe juravi.

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3 Π ^{Επιεργία}] *περί* and *ἔργον* a working about; in *Consl.* curiositas, sedulitas, superflua anxietas, & veluti diligentiae redundantia, molestia, supervacua operositas, *Quint.* translated by *Casaubon* sedulitas *inepta*; concerning which I would observe, that diligence is sufficiently *inepta*, if it be only unnecessary, but the character of the *περίεργος* requires, that his officiousness, by which he hop'd to be gracious, to be acceptable, to express good will, should, instead of this, offend, displease, hurt; *sedulitas* autem stultè quem diligit *urget*: the sedulitas is so far *inepta*, that it is the diligence of a person that hath not well consider'd whether he can effectually be of service to the man he hath good will to, and by what proper means he may be serv'd, and whether he will be likely to esteem it a service; but for want of these considerations he is disserv'd, and dislikes the officiousness that pretends service, and, in short, if he is not hurt by it, he is offended with it. I have therefore chosen to translate *περί επιεργίας* de *molestâ* sedulitate; a sedulitas that *urget*; vexes, grieves, molests, oppresses.

Προποιήσις effictio] a forming, or fashioning one's speeches and actions in such a manner, as that one shall appear to have a benevolence, and desire to do good offices; it should not, I think, be translated *simulatio*,

mulatio, because the *περίργος*, tho' he may be injudicious in the choice of service, is real in the intention of service. The use of this character is to invite to consider which way one may really serve the person one wishes to serve.

Ομολογημένε δ' πράγματος δικάεις εἶναι ἔν-τινι σὰς ἐλεγ-
χθῆναι. The matter in dispute having, after reason-
ing upon it at a conference, been allow'd to be as
his friend would have it, the moleste *sedulus*, thro'
diligence to serve him tho' there was now no oc-
casion, insisting upon something which he hop'd
would make the argument still stronger in his
friends favour, and did not discern what advantage
might be taken of it by the adversary, at length dis-
proves what before had been prov'd and allow'd.

Επιναγκάσει cogere] ἐπὶ ἀναγκάζω; tho' nothing be
more frequent than for the compound verb to sig-
nify as the simple, yet here seems to be more than
ordinary force; there seems to be an order so per-
emptory to the servant, as that he durst not but do
it tho' his guests remonstrated against it.

πλέω *plura*] plus *vini*, & plus *aquæ* πλεονέ-
κει to mix more ἢ ὅσα δύναται οἱ παρόντες ἐκπίνειν, than
what those who were present could drink, he doth
not say would.

7 Καὶ ἔς ἐ γινώσκει taken into the text, and ἔς ἐ
γινώσκει thrown out.

Διεύγειν was in the text, and I have no authority
from various reading to insert in the room of it;
but *Needham* says that *Casaubon* and *Daport* have
sometimes thought it should be *διείργειν*, but durst
not alter the text; and so there it stands *διεύγειν*,
and translated *infigat*, in a sense quite contrary to
what

what the author must intend, if he will make the instance suit the character. *Διευγείπειν* is to encourage them still to fight on, and *διείργειν* is to part them, to work them asunder; and which of these two is most suitable to the character of the *molestè sedulus*? the interposition may be intended to do a kind and civil thing, but not likely to bring him thanks, nor unlikely to be resented as impertinent mixing or concerning himself in others matters, for which he had not the concern of a friend to induce him, since he knew neither of them.

Η, quā] ellipsis for ἡ ὁδῶ, as quā for quā viā, in Latin.

Ἀνευρίσκω; ἀνὰ ornatūs causā adjicitur; ἀνελπόντες μαθητὰς cum invenissent discipulos.

Ἀτραπὴ ἡγήσασθαι dux esse viæ] to be a leader of the way.

Προεῖναι proficiscitur] for προαίτῃ proficiscatur; τῶπος transitus, via.

Ερωτῆσαι, πότε μέλλει τῷ ἀντιφθέσθαι quando fit aciem instructurus] that the person asking the question was *molestè sedulus* may be seen by the answer the general *Antigonus* was said to have return'd, whether he thought that he alone should not hear the trumpet.

Μετὰ πλὴν αὔριον post crastinum] ellipsis of ἡμέραν post crastinum diem.

Τῷ πατρὶ patri] whether at home, or coming home, or continuing abroad; if already at home, he knows it already; if coming home, (at the usual time of coming we will suppose) it would have been time enough to have told him when he came in; if continuing abroad, he should have suppos'd
his

his father knew what a clock it was, and could not conveniently come home before the time his mother usually went to bed, and that coming later he would be sure to go up softly.

ὅπως μὴ δώσει] ὅπως with a *future indicative*, as well as with a *present subjunctive*.

ὁ Διάπειραν λαμβάνειν experimentum capere] *Gr.* and *Lat.* phrase the same; *Pliny* is the authority for experimentum capere: he would try, thinking that surely one glass of wine could never hurt him so low spirited as he was.

Εὐτρεπίσαι parat] prepares him to drink it by turning him properly on one side, (εὖ & τρέπω) and raising him up a little.

Τελευτησάσης finiente sc. τὸ βίον vitam; moriente.

Τῷ τε ἀνδρὶ αὐτῆς, καὶ τῷ πατρὶ, καὶ τῇ μητρὶ, καὶ αὐτῆς τῇ γυναικὶ τὸν ὄνομα, & mariti, & patris, & matris, & ipsius uxoris nomen, I suppose, before he married her, which is sufficiently over doing and impertinent.

Ποταπὴ cujas] for ποταπὴ, ποίᾳ δαπνίδι qualis foli; ποταπὴ ἐστὶ qualis fit it may signify here; for the modestè sedulus, again, not content to enumerate her good qualities, adds besides, very impertinently, that they were all good sort of people.

ὁ Προσεπιζήσας insuper inscribat] this decomposit is not found in *Stephens* or *Constantine*, but certainly ought to have been there upon the authority of *Theophrastus*, as well as many other verbs decomposed in the same manner; as προσεπιδεικνύω insuper ostendo, προσεπιδίδωμι adjicio, προσεπιζητέω insuper inquirō, προσεπιλαμβάνω insuper assumo, and a great many others.

Πρότερον πλάκεις prius sæpe] whilst he would take away the fear, he lessens the credit of an oath.

ΠΕΡΙ ΑΝΑΙΣΘΗΣΙΑΣ.

ΕΣΤΙ δὲ καὶ ἡ ἀναισθησία, ὡς ὄρω εἰπεῖν,
 βραδυτὴς ψυχῆς ἐν λόγοις καὶ πρᾶξεσιν.
 Ο δὲ ἀναισθητος τοιοῦτός τις, οἷος λοισιάμηνον
 ταῖς ψήφοις καὶ κεφάλαιον ποιήσας ἐρωτᾷν τὸ
 πῶς ἀγαθὸν ἦν, τί γὰρ. Καὶ δίκην φάσκειν,
 καὶ ταύτῃ εἰπέναι μέλλον, ἔπλεον ἔμελλος εἰς
 τὸ ἀγρὸν πορεύεσθαι. Καὶ θεωρῶν ἐν τῷ θεά-
 τρῳ, μόνος καταλείπει τὸν καθύδων. Καὶ πολ-
 λὰ φαζὼν τὴν νυκτὸς, καὶ ἐπὶ γάκους ἀνιστά-
 μηνον, ὑπὸ κυνὸς τῆς τοῦ γείτονος δηχθῆναι.
 Καὶ λαβὼν καὶ δόποθεὶς αὐτὸς τὸ ζῆτον, ὥς
 μὴ δύνασθαι εὐρεῖν. Καὶ ἀπαγγέλλοντός τι-
 νος αὐτῷ ὅτι τετελεύτησεν τις αὐτῷ τῶν φίλων,
 ἵνα πῶς ἀγρήται, σκυθρωπάσας καὶ δακρύσας
 εἰπὼν, ἀγαθὴ ἡ τύχη. Δεινὸς ὅτι καὶ δόποτα μὲν
 ὄφελος ὀφειλόμενον, μάστιγας πῶς ἀλα-
 βεῖν. Καὶ χερμῶνος ὄντος μάστιγας ὥς παιδί, ὅτι
σικώεις

XIV.

De Stupiditate.

EST autem Stupiditas, ut *eam* definitione dicam, tarditas animæ in sermonibus & actionibus. Stupidus vero talis quis, qualis, cum calculis computaverit, & summam fecerit, roget assidentem, quæ sit? Item in causâ *quadam* reus, & *ad eam audiendam* ingressurus, oblitus *ejusdem* in agrum proficiscatur. Item ludos spectatum veniens, in theatro solus relinquatur dormiens. Item multa cum comederit nocte, & ad fellam surrexerit, à vicini cane mordeatur. Item cum acceperit *quid*, & seperaverit ipse, hoc ipsum quærat, nec possit invenire. Item quodam ei renunciante quòd mortuus sit aliquis amicorum ejus, ut adveniat, cum tristem vultum induerit, & lacrimaverit, dicat, Eventus bonus! Est qui possit etiam recipiens pecuniam *sibi* debitam testes *solutionis* assumere. Item, hyeme existente, altercari cum servulo, quòd

σκύοις ὄρε' ἠγόρασε. Καὶ τὰ παῖδια ἑαυτοῦ
 παλαίειν ἀναγκάζων, καὶ προχάζειν, εἰς κόπας
 ἐμβάλλειν. Καὶ ἐν ἀγρῷ αὐτὸς φακὴν ἔψων,
 δις ἄλλας εἰς τὴν χύτρεν ἐμβάλλειν, ἄβρωτον
 ποιῆσαι. Καὶ ὕοντος δ' Διὸς, εἰπεῖν, ἦδυγε τ'
 ἄστρον φῶς, καὶ νύκτα αἰθριαν νομίζεις, ἦντινα
 οἱ ἄλλοι λέγασσι μελιδυτέραν πίσις. Καὶ λέ-
 γοντός τιν' ὅ, πόσοις οἶε καὶ τὰς ἠρίας πύλας
 ἐξελιγέσθαι νεκροῦς; ὡρὸς τῷτον εἰπεῖν, ὅσοι
 ἐμοὶ ἐσὶ σοὶ γένοιιντο.

cucumeres non emerit. Item puerulos suos, luctari *eos* cogens & currere, in lassitudines conjicere. Item in rure ipse lentem coquens, bis salem cum in ollam injecerit, *eam* efui ineptam reddere. Item pluyente Jove dicere jucundam esse astrorum lucem, & noctem serenam putare, quam alii dicunt esse atriorrem pice. Item dicente aliquo, Quot putas per sepulchrales portas efferri mortuos, ei dicere, Quot *utinam* mihi & tibi contingant.



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A *Ἀναίδησία* stupiditas] *a* and *αἰδάνομαι* non sentio, unde *ἀναιδητέω* sum sine sensu, unde *ἀναιδητῶμαι* non sentio.

Βραδύτης ψυχῆς tarditas animæ] when the mind doth not readily apprehend, and easily forgets.

Δίκην φεύγων *judicium fugiens*] the person, who being accus'd would avoid coming to a trial if he could; as *δῶκων* is the person, who not being able to get satisfaction for the suppos'd injury done him without a trial, pursues him, prosecutes him in a court of judicature, in order to obtain a trial. In this cause the *δῶκων*, the person apprehending himself to be aggriev'd, is what we call the *plaintiff*, and the *φεύγων*, the person accus'd but apprehending himself not guilty, is what we call the *defendant*; answerable to these terms, are *petitor* and *reus* in *Latin*; *petitor* being the person, who, conceiving himself injur'd, applies to the court for *redress*, and *reus*, the person accus'd of the injury, but not acknowledging it, is to stand upon his *defence*.

Ἐπιληθῆναι *oblitus*] the stupidity consists in this; that upon the very day of trial, just as the cause to be tried was coming on, he forgets or neglects the opportunity he hath to defend himself, and to shew that he hath been falsely accus'd, and to recover a compensation from the prosecutor for the charge he hath

hath been put to by the suit, and suffers himself to be cast as a person guilty of what he was accus'd tho' he was not. I suppose this to be the case, and that the *φεύγων* had an interest he deserted; for, otherwise, if he knew himself to be guilty, and that he should be prov'd so, I don't see but that on the day of trial he might *pretend* to forget it, and take a walk into the fields, or any where else, without any impeachment of his understanding.

καθεύδων dormiens] in this respect *stupid*, that he could not find out wit and humour enough in the representation and action, which delighted other people, to keep up his attention, and so fell asleep, and so fast, that the retreating of the company, usually attended with a good deal of noise, could not wake him.

καὶ πολλὰ φαγὼν ἔ νυκτός, καὶ ἐπὶ θάλασσαν ἀνιστάμενος ὑπὸ κυνὸς ἢ ἑ γέγονος διχθῆναι. Item, multa cum comederit nocte, & ad fellam surrexerit, à vicini cane morderi] This, Mr. *Needham* says, is a reading with no sense, and that he has mended and restor'd this place, by the authority of the greatest men, *Cassaubon* and *Salmasius*, by this different reading, *καὶ πολλὰ φαγὼν, καὶ ἔ νυκτός ἐπὶ θάλασσαν ἀνιστάμενος ὑπὸ δελφίνου.* Now, I own, I cannot see the least difference between the reading not perceiv'd to be sense, and that introduc'd to make it sense. The first is to be thus translated; the stupid person is such an one as, having eaten of many things or a great deal over night, and arisen to go out to the necessary house, to be bitten by his neighbour's bitch; *τῆς νυκτός* the genitive abs. is at night, and being *super cœnam* at supper time, I translate it, *over* night. The second is to be

be thus translated, the stupid person is such an one as, having eaten many things or a great deal, and arisen in the night to go out to the necessary house, to be bitten &c. All that we are concern'd for is, to make the instance here given to be an instance of stupidity; and that appears manifestly and solely in his adventuring to eat of every thing of the many set before him at supper over night, which he might have known, if he had not been quite stupid, would be attended, very likely, with what follow'd, with rising in the night at least, and hazards there might be in going abroad.

Πολλὰ multa] many things. The invitation is to a supper; there is great variety; it is cœna dubia; he may doubt of which he shall eat first, but he has no doubt to eat of them all, let what will be the consequence.

καὶ λαβὼν sc. τὶ; & cum acceperit quid.

Ἀπογγέλλοντες renunciante] nunciante ab alio. The friend of the deceas'd *nunciat* to the messenger who is to go with the news, the messenger *renunciat* to the person invited to the funeral.

ἵνα ὀφθαλμοὶ αὐτοῦ ut. adveniat] ut *interfit exequiis*.

Ἀγαθὴ τύχη Eventus bonus] he was not so stupid but that he could think it decent to seem concern'd at the death of his friend, and to cry a little, if he was so tenderly made as that he could cry when he would; but the stupidity is in being so soon off his guard, and in letting the joy for any advantage accruing to him by the death destroy the credit of his tears.

Δενὸς δὲ καὶ est qui possit etiam] who can, i. e. who can be so foolish.

Ἀπολαμ-

Ἀπλαμβάνων recipiens] receiving it of or from another.

Μάρτυρας παραλαβεῖν testes solutionis assumere] which concern'd him only that *paid* it; it is proper *he* should have either *witnesses*, or a *receipt* in witness of the payment, lest the money should be again demanded.

Αὐτὸς φακὴν ἔψων *ipse lentem coquens*] the receiv'd reading, says *Needham*, is αὐτοῖς sc. puerulis, and prefers it to αὐτός, as *Casaub.* reads it; but he boyles the herbs not for *them* only, but for *himself* also; the stupidity is in that *he himself* takes care of the pot at all, and in that, since he does take care of it, he throws salt into it a second time, having forgotten that he had done it before.

Ἄλας — ατος τὸ sal. ἄλς ἀλὸς ὁ sal. ἄλς ἀλὸς η mare.

καὶ ὕντος τῷ Διὶ & pluente Jove] this part of the character is defective, and criticks are left to conjecture what were the words that should have been here, to make it an instance of stupidity, and are not here. *LeClerc* in his *ars critica* hath supply'd the deficiency so well, that I have taken his conjecture into the text, to stand there till a better shall be found. The defective sentence which hath hitherto kept possession of the place it hath in this character is this; καὶ ὕντος τῷ Διὶ, εἰπεῖν, ἡδὺ γε τῶν ἀσπρῶν νομίζει, ὅτι δὴ καὶ οἱ ἄλλοι λέγουσι πῖσιν, & pluente Jove, dicere, suave astrorum putat, quod & alii dicunt pice. The conjectur'd emendation is this; καὶ ὕντος τοῦ Διὸς, εἰπεῖν, ἡδὺ γε τῶν ἀσπρῶν φῶς καὶ νύκτα αἰθριαν νομίζειν ἥτινα οἱ ἄλλοι λέγουσι μελαντέραν πῖσιν, & pluente Jove, dicere, jucundam esse astrorum lucem; &

& noctem serenam putare, quam alii dicunt esse a-
triolem pice.

καὶ λεγόντες τινες & aliquo dicente] i. e. rogante.

Κατὰ τὰς ἱρίας πύλας per sepulchrales portas] the
lection κατὰ τὰς ἱερὰς πύλας per sacras portas, in the
text of all former editions, is thrown out of the text
by Needham, who says he hath replac'd ἱρίας ex cer-
tissimâ emendatione doctissimi *Johannis Meursii* in
Eleusiniis cap. 27. p. 82. there is no doubt but that
this was the very reading of *Theophrastus*: but, for
all that, tho' ἱριον signifies sepulchrum, yet ἱριος se-
pulchralis is not to be found in the lexicons, and
should therefore be plac'd there on the authority of
this author. The *sacra porta* at *Athens* was that thro'
which they went ad *Eleusinia* i. e. ad sacra Cereris
celebranda, from whence it was call'd *sacra*, and the
way leading to it ἱερὰ ὁδὸς *via sacra*.

ἐξενέχθαι efferri] carried out of the house of the
deceas'd; efferre to carry out *to be buried*, without
any other word join'd with it to import so much,
as efferre *ad sepulchrum*, or efferre *funere*, answers to
the Greek ἐξενέχθαι efferri; *filium extulit Cic. ma-*
trém efferebat Cic. effertur, imus, Ter.

Ἐρὸς τῷτοι εἰπῶν huic dicere] i. e. respondere.

Ὅσοι quot as many] as many what? not νεκροὶ
dead bodies, but ἀργυροὶ pieces of money. *Αργυρος*
Hesych. explains by ὁ στατήρ; *στατήρ Const.* explains to
be nomen monetæ continentis pondus quatuor drach-
marum valentium quatuordecim solidos nostros, and
quotes *Budæus* for this value.

ΠΕΡΙ ΑΥΘΑΔΕΙΑΣ.

Η Δὲ αὐθάδεια ὅστιν ἀπήνεα ὁμιλίας ἐν λόγοις. Ο ἢ αὐθάδης τοῖς τοῖς τις, οἷος ἐρωτηθεῖς, ὁ δεῖνα πῦ ὅστιν, εἰπεῖν, πρῶτα μοι μὴ παρέχε. Καὶ προσαγορευθεῖς, μὴ ἂν προσεῖπεῖν. Καὶ πωλῶν τι μὴ λέγειν τοῖς ὄντιμοις, πόσῃ ἂν [τις] ἀποδοῖτο, ἀλλ' ἐρωτᾷν, τί εὐρίσκει. Καὶ τοῖς τιμῶσι, καὶ πέμπεσθαι εἰς τὰς ἐορτάς, εἰπεῖν ὅτι ὅσα ἂν γένοιτο διδόμενα. Καὶ ἐκ ἔχων συγγνώμην ἔτε τῷ ἀπώσαντι αὐτῷ ἀκασίως, ἔτε τῷ ὥσαντι, οὔτε τῷ ἐμβάαντι. Καὶ φίλῳ ἢ ἔρανον κελύσαντι εἰσενεγκεῖν, εἰπὼν ὅτι ὅσα ἂν δοίῃ, ὕπερον ἢ κεν φέρων, καὶ λέγειν ὅτι ἀπόλλυσι καὶ τῆτο τὸ δαγύριον. Καὶ προσηλαίας ἐν τῇ ὁδῷ, δεινὸς χαπαράσας τῷ λίθῳ. Καὶ ὅσα ἂν ὑπομένειν ἐκ ἂν προσμείναι πολὺν χρόνον ὁδῶνα. Καὶ ἔτε ἄσαι, ἔτε ῥῆσιν εἰπεῖν, ἔτε ὀρχήσας ἂν ἐφελήσαι. Δεινὸς ἢ καὶ τοῖς θεοῖς μὴ ἐπιδύχεσθαι.

XV.

De Morositate.

Morositas autem est effrænatio conversationis in sermonibus. Morosus verò talis quis, qualis interrogatus, ubi quidam est, dicat, ne mihi molestiam præbe. Item salutatus non vicissim *salutantem* alloquatur. Item vendens quid non dicat ementibus quanti vendatur, sed roget quid invenit. Item honorantibus *eum*, & mittentibus *ei* ad festa solennia, *quæ ipse instituit*, dicat quòd *hæc* non sint data. Item veniam non det neque invitò eum repellenti, neque propellenti, neque super *pedem* incedenti. Item amico petenti stipem collatitiam ut inferat, cum dixerit quòd non daret, postea veniat ferens, & dicat quòd hæc quoque pecunia perit. Item cum *ad lapidem* in viâ offenderit, lapidi horribiliter imprecatur. Item non sustineat aliquem, nec maneat aliquem diu. Item neque velit *in convivio* cantare nec sententiam *aliquam è poetis desumptam* recitare, neque saltare. Audax etiam Deos non precari.



N O T E S

A N D

O B S E R V A T I O N S.

A ἡ δὲ αὖτις morositas] ab αὐτῷ ἄδεν sibi placere, sui moris esse, doing every thing *suo* more, and nothing *alieno* more, not at all aliorum obsequens studiis.

Ἀπῆνεια effrænatio] ungentleness, untractableness, ἀπὸ and ἡνία habena, without a bridle; a metaphor from a young horse, unbroken, and without a bridle, indomitus, & effrænis, whom you can't handle, tho' gently, without fear of offence, and hazard of recalcitration; and apply'd to a man, who has so little restraint upon himself as that you cannot speak to him, or have any thing to do with him, without finding a behaviour in him unsuitable, unsociable, and displeasing.

ὁμιλίας conversationis] behaviour.

ὁ δὲνα quidam] such an one; Gall. un tel.

Πράγματα μοι μὴ παρέχε molestiam mihi ne præbe, negotium ne mihi facesse, prithee don't trouble me.

Προσαγορευθεὶς salutatus] verbis amicis, blandis, honorificis compellatus; οὐ προσαγορεύομαι contemnor i. e. non salutor, not spoken to with respect.

Ἰ Μὴ ἀντιπροσσεπῆν non vicissim or è contra *salutantem* alloqui] ἀντιπροσσεπῆν is not found in the lexicons, but it ought to be there; there being no other Greek word that expresses *Theophrastus's* sense so well; προσσεπῆν alloquor is found, and why should
not

not ἀντιπροσέειπέν *viciſſim*, or *è contrà* alloqui be there too, as well as ἀντιπροσάγορεύω *viciſſim* or *è contrà* ſaluto, or *reſaluto*, and as well as ἀντιπροσέειπέν, from προσερεύω, reſpondit, *contrà* ſalutatus eſt, *reſalutatus* eſt?

Τὶ εὕρισκ[ε] quid invenit] quid invenit *pretium*, ſaith *Duport*, i. e. to the buyer's queſtion, what is the price? the ſeller's anſwer is, why, what do *you* think? what do you find the price to be in *your* opinion? now this is not natural to a conſtant trader, nor conceivable, let him be as moroſe as he will, if he deſign to continue in trade. I ſhould rather think the anſwer to be, why, what do you find the price to be of the ſame thing *elſewhere*? ſuppoſing his customer to have been trying to buy it elſewhere before he came to him; or, ſuppoſing the thing to be of a known price every where. But I imagine the moroſe perſon not to be a conſtant, but an occaſional ſeller of any thing he wants to part with, for which he ought to ſay what he demands, that the buyer may give it or not give it, as he ſhall think it reaſonable or not reaſonable: but ſtill there muſt be this foundation for the queſtion, what he finds the price to be of the ſame commodity elſewhere, that it muſt be ſomething often ſold elſewhere; if I ſuppoſe it to be any ſpecies of grain that is ſold every market day at the next market, there is no moroſity or impropriety in the ſeller's queſtion at all; it is an intimation that the commodity and the meaſure being equal, he will be rul'd by the anſwer, and take the market price.

Τιμῶσι honorantibus] τιμᾶν, ſay *Cafaubon* and *Duport*, is never uſ'd alone to ſignify *paying honour to*
the

the Deity, and therefore *Casaubon* supplies in a parenthesis το θεῶν, which he thinks *Theophrastus* had omitted. Now *Theophrastus* has omitted nothing; he doth not use *honorantibus* for *paying honour to the Deity*; what neglect or contempt of the Deity the author intended should be a part of the morose man's character, he hath made a part of it in the last line by saying that he never prays to him. *Honorantibus* is *paying respect to him*; when he hath any significant company to stay with him for a time, his neighbouring friends send him fish or venison which he hath not of his own, for their more elegant entertainment, which presents one would think he should have been overjoy'd to have receiv'd, and return'd a thousand thanks, and said they could never have come more seasonably: whereas the morose man says they are no presents, he must pay for them some way or other, or he must some time or other do as much for them.

7 ΕΧΩν habere taken into the text instead of ἔχων, the diction requiring the verb there should be of the infinitive mood.

Εμβάντι incedenti in eum] going or treading upon him, or that part of him his foot.

Εισπενεγκῆν ut inferat] desiring a contribution of him to carry in, i. e. for the petitioner to carry in to that person, who, when he has receiv'd the whole, is to negotiate an agreement between him and his creditors that he may set up again.

οὐκ ἂν δαίη non daret] could not, would not, or should not.

Αργύριον pecuniam] whether it be in silver, gold, or copper.

162 *Notes and Observations.*

Δεινός aptus, idoneus, paratus] if this lection stands; but as there is another, δεινόν horribiliter, I incline to prefer it here; for if δεινός be continued, there would have been no need to have repeated δεινός in the same sense two lines after.

Καταράσμαι execror, imprecor, devoveo, from κατὰ and ἀράσμαι precor, from ἀρά preces; the future in the simple and the compound makes ἀράσμαι as well as δέησιν.

Οὔτε ἄσιν ἐθέλῃσι &c.] at an entertainment given to promote facetiousness, pleasantry, and good humour, and even amongst intimate friends to admit a desipency not unseasonable if innocent, not to suit the inclinations of the company is here brought, and fitly enough, as an instance of moroseness.

Τοῖς θεοῖς μὴ ἐπύχιστα Deos non precari] which he ought to be in a *right disposition* to do when ever he does; but he will not be in a right disposition to do this, if he be not dispos'd to excuse, and to forgive, and to bear with, and to be friends with, and to please, and to do good offices for; but the morose person is no longer morose if he be thus dispos'd; that he doth not pray is an instance of moroseness; he doth not pray, for he is not fit to pray, he hath not the proper disposition to devotion; he hath not humility enough; he attributes his successes to his own prudence and foresight; how should he pray to the Gods for good, who thinks good comes not from thence.



ΠΕΡΙ ΔΕΙΣΙΔΑΙΜΟΝΙΑΣ.

Α Μέλει ἡ δεισιδαιμονία δόξειεν ^ἢ εἰ) δειλία
 πρὸς τὸ δαιμόνιον. Ο δὲ δεισιδαίμων
 τοῦτός τις, οἷος λυποῖσθαι τὰς χεῖρας, καὶ
 παρέρχεται τὸν ἴσθον, ὅθεν εἰς τὸ σῶ-
 μα λαβὼν, ἔτι πλεονέκτησαν περὶπατεῖν. Καὶ
 τὴν ὁδὸν εἰς τὴν ἀσπίδα γαλῆ, μὴ πρὸς τὴν
 πορφυρίαν, ἢ διεξέλθῃ τις, ἢ λίθους τρεῖς ὑπὲρ
 τῆς ὁδοῦ ἀναβάλλῃ. Καὶ εἰς ἴσθον ὅφιν ἐν τῇ οἰ-
 κίᾳ, ἱερὸν ἐνταῦθα ἰδρύσασθαι. Καὶ τὴν λιπαρῶν
 λίθων τὴν ἐν ταῖς τειρόδοις πρὸς τὴν ληκυ-
 θον ἔλαιον καταχεῖν, καὶ ἐπὶ γόνατα πεσὼν καὶ
 προσκυνησας, ἀπαλλάττειν. Καὶ εἰς μὺς
 δύλακον ἀλφίτων διαφάλλῃ, πρὸς τὴν ἐξηγητὴν
 ἐλθὼν, ἐρωτᾷν τί χρὴ ποιεῖν. καὶ εἰς ἀποκρίνην
 αὐτῷ ἑκδέναι τὴν σκυτοδέψιν ἀπορράψαι, μὴ
 προσέχων τέτοις, ἀλλ' ἀποβαλεῖς ἐκδύσασθαι.
 Καὶ πυκνὰ δὲ πλεονέκτησαν καταχεῖν. καὶ ἔτι
 ὑπερβαίνειν

XVI.

De Superstitione.

Superstitio sanè videatur esse timiditas erga numen. Superstitiosus autem talis quis, qualis cùm abluerit manus *ingrediens in templum* & circum asperferit *se à templo rediens*, lauro in os acceptâ, sic *totum* diem obambulet. Item si mustela viam transcurrerit, non priùs progrediatur quàm quis *eam* pertransierit, vel *ipse* tres lapides supra viam transmiserit. Item si viderit serpentem in domo, ibi facellum statuatur. Item *super* unctos lapides in triviis præteriens ex ampullâ oleum fundat, & cum in genua ceciderit & adoraverit discedat. Item si mus saccum farinæ hordeaceæ perroserit, ad *religionum* interpretem cùm venerit, percontetur, quid oportet *eum* facere; & si respondeat ei, tradere coriario ut consuatur, non istis attendens, verùm cum reversus sit, *sacco farinam* exuat. Item frequenter domum purificet; nec in sepul-

ὁπρὶν αὖ μνήματι, ἔτε ὅππῃ νεκρὸν ἐλθεῖν, ἔ-
 τε ὅππῃ λεχώ. Καὶ ὅταν ὀνύπνιον ἴδῃ, πορεύε-
 σθαι πρὸς τὰς ὀνειροκρίτας, πρὸς ἑὺ μαν-
 τεις, πρὸς ἑὺ ὀρνιθοσκοπεῖς ἐρωτήσων τίνι θεῷ
 ἢ θεᾷ προσδύχεσθαι δεῖ. Καὶ τελεωπόμῃμος
 πρὸς τὰς Οἰφροτελεσὰς καὶ μῆνα πορεύεσθαι
 μὲν τῷ γυναικός· εἰάν τῃ μὴ χαλάζῃ γυνή, μὲν
 τῷ πίτθης ἢ τῷ παιδίων. Καὶ ὅππῃ τὰς τειό-
 δους ἀπελθὼν κατὰ κεφαλῆς λάσασθαι. Καὶ
 ἱερείας χαλέσας, σκύλλη ἢ σκύλακι κελύσσει
 αὐτὸν περικαθάραι· μαινόμενόν τε ἰδὼν ἢ ἐπί-
 ληπτον, φερίξας εἰς κόλπον πύσαι.

sepulchrum infideat, neque ad mortuum accedat, neque ad puerperam. Item cum infomnium viderit, proficiscatur ad somniorum interpretes, ad hariolos, ad auspices interrogaturus cui deo vel deæ adprecari oportet. Item rem sacram facturus ad Orpheotelestas singulis mensibus eat cum uxore; si autem uxor non vacet, cum nutrice & filiis. Item in triviis discessurus super caput *se* lavet. Item sacerdotibus piatricibus accersitis jubeat *eas* squillâ *circumlatâ* vel catulo *circumducto* seipsum purgare; insanientem item cum viderit vel epilepsiâ laborantem horrescens in sinum spuat.

N O T E S

A N D

O B S E R V A T I O N S.

Π^{*Επί δεισιδαιμονίας*} *de superstitione*] being compounded of *δέδω* *metuo* and *δαίμων* *deus*; primarily, can signify no more nor other than simply *metus deorum* a fear of the Deity: this fear, consider'd as a religious reverence, a manly, rational fear, a fear to displease the Deity on whom we depend for the happiness of our lives, by neglecting those religious observances that are instituted to give us opportunities to shew that we are sensible of his beneficence, and thankful for it; a fear to displease the Deity, who strictly requires of us that we should be just, and not injure others; and temperate in the use of his Gifts, and not hurt ourselves; and that, relying upon him, we should dismiss all other fears; this fear is true religion; but when this fear increases, thro' ignorance or weakness of nature, into a dread of the Deity, as a Being fierce and cruel, easily provok'd, and hardly to be pleas'd, (by which the Deity himself is dishonour'd) and we think it necessary, in order to mitigate his fury, to be ever doing what can possibly enter our minds, as a part of religious regard to him, tho' it have no foundation in reason, the guide which the Deity himself hath given us to conduct us in our religious ways, this is *superstition*; it *imitates* religion, but is not *it*; it is *nimia religio* the doing over and above what

what religion doth require. In superstitione inest timor *inanis* deorum, saith *Cicero*, a vain, frivolous, fruitless, and unnecessary fear, *de nat. deor. lib. 1.* where also it appears that the etymology of the word is from *superstes*; Qui totos dies precabantur, & immolabant, ut liberi sui sibi *superstites* essent, *superstitiosi* sunt appellati.

Duport rejects this best etymology of the word *superstitio*, and says, if this were the original meaning of the word almost all men would be *superstitious*, for what one of a thousand is there who doth not wish that his *children* may survive him? but, in saying this, he hath said nothing against this being the true original etymology of the word; for, surely, there is a great difference between simply wishing that his children may survive him, which is natural, and conceiving the Deity to be so angry with him for his offences, tho' he knows not what these are, that it should be always matter of duty to him to be always praying and sacrificing, lest the Deity should punish him with the loss of his children in his life time, which can be no way necessary, but is done thro' a *timor* that is *inanis*, vain and altogether fruitless and unnecessary; I say for offences he knows not what they are, for if he knew in what, particularly, he had offended, nothing more could be necessary, as matter of duty, than a real concern for it, and an earnest endeavour not to repeat it. The etymology which *Duport* prefers, which is *cultus superstitum* i. e. spirituum, heroum, & illustrium virorum (suppos'd to be *superstites*, outliving those from whom they seem to be departed) in ethnick *Rome*, and *cultus sanctorum* in christian *Rome*, is very

ry ingenious, and, in the present use of the word, very satisfactory, but still the authority for the etymology of the word above given is, I think, indisputable, and nothing more common than for a word springing from a particular occasion to be afterwards apply'd to things different attended with something similar; and as he who perpetually prays and sacrifices to the Deity he supposes angry with him, that his children may be *superstitious*, is primarily and originally *superstitious*; so he, who thro' like dread of the displeasure of the Deity, without knowing which way he hath incurr'd it, *if he do or omit doing certain things not requir'd to be done or omitted*, does equivalent acts to appease him, when he is really not offended; or is apprehensive of misfortunes from appearances vulgarly and ignorantly thought to portend mischief, and is induc'd to try to divert them by acts as vulgarly and ignorantly thought sufficient for the purpose, is from an imitation of the manners of the former call'd also, secondarily and allusively, *superstitious*.

Varro is quoted for saying that the Deity is *rever'd* by the *religious*, and *dreaded* by the *superstitious*; and *Maximus Tyrius* calls the *religious* or the right worshipper a *friend* of the Deity, the *superstitious* a *flatterer* of him, officiously doing abundance of unnecessary things to shew his greater diligence, and merit greater favour, which it is impossible for so wise and good a Being to be pleas'd with.

περίρρανάμιδος circumasperit] the vessel wherein the water was put for this purpose was call'd περίρραντήριον, and so sometimes was the bough or sprig with which the asperision was made.

172. *Notes and Observations.*

5 Δάφνης λαβὼν lauro acceptâ] having taken of laurel, or *some* laurel, or a laurel leaf; tho' the verb govern an accusative, yet the participle will admit of a genitive case, as οἶνε πινὼν having drank of wine, ἄρτε φάγων having eaten of bread: the superstition was in the belief of so much virtue in the laurel, that whoever had a leaf of it in his mouth, or a staff in his hand, or a tree before his door, could not be approach'd by any evil; from whence, as *Casaubon* observes, δάφνιν' ἄν' ἔχων βακτηρίαν I have a laurel walking stick, was proverbially us'd to signify, I am under no apprehension of hurt from that quarter: in like manner, as the superstitious walks about with a laurel leaf in his mouth to keep off hurt from his person, we, not superstitiously but prudently, put rue or other leaves into the nostrils to hinder the perception of offensive smells, and infection from them. The superstition in washings and aspersions consists in imagining these a degree of purity sufficient to fit the devotionist to offer up his prayer, or to make it accepted; nothing can do this but purity of heart, a clear conscience, and fair intentions, and clean hands, as this expression means clean doings; I will wash my hands in *innocency*, and so will I go to thine altar; and resolve to keep them innocent, and so will I return from thine altar.

Πρότερον ἢ] keep the lection πρῶτον ἢ *priusquam*, or vary this to προτέρω ἕως *ulterius donec*. *Needham*.

Διεξελθὼν pertransierit] gone thro'out that way or quite over it, and receiv'd the misfortune that was to befall the person who should next pass that way.

Διαβάλλει

Διαβάλλη transiferit] threw over it, as it were to pelt at whatever there was of misfortune portended, and drive it far enough away from the path, and, that he might do it more effectually and with greater success, with *three* stones, the odd number being more pleasing to the Deity who was thus invited to assist in this transaction; numero Deus *impare* gaudet i. e. in the uneven number *three*, not any other *uneven* number.

Οφιν serpentem] to have seen a *serpent* in the *bouse* or in the *journey*, was esteem'd a token of some sad event approaching or impending, to be diverted no otherwise than by an act of religion express'd in erecting an altar or private oratory, before or in which a prayer might be offer'd to avert it.

Λιπαρῶν unctos] which the devotion of the people had consecrated by pouring oyl upon them; these were plac'd in *τριόδους* triviis where three ways or more met, probably the market place of the city, it may be with intention to expiate the guilt contracted in buying and selling; and having fallen upon their knees and worshipp'd they went away; in the same manner *Jacob* worshipp'd the true God, *Gen.* 28. 18. and 35. 14.

5 Εκδῆναι τῷ σκυτοδότην διαπράττειν tradere coriario ut consuatur] *Eng.* to give it out to him, or to give it him to mend; ἐκδῆναι govern'd of *χρή*.

Εκδύσασθαι exuat] so he must if he had done what he was bid, for it could not well have been mended otherwise; I suppose therefore he emptied it, with design to put it away from him, as not fit to be us'd any more as a sack after what had bit it; he thought the interpreter made too light of his scruple,

scruple, and that surely there must be more in it than he made of it, and was resolv'd therefore to have nothing more to do with the sack, and believ'd that mending the sack would not mend the matter, or divert the event that was portended.

Τὴν οἰκίαν καθαρῶς domum purificet] the manner of doing this whether by lotions, aspersions, or sacrifice is uncertain. The Gentiles manifestly imitated the Jews in their notion of defilements, and practice of cleansings: but what in one was obedience to the law, in the other under no such obligation was superstition; a supposal of pollution without having contracted any, and of the necessity of purification to avoid the anger of the Deity: the superstitious here is said *frequently* to purify his house; not only after a person had died or his wife had been brought to bed in it, but on supposition it had been polluted, or fear lest it should have been so by others coming into it in a state of uncleanness, and unpurified. — *Numb.* 19. 11. any person having touch'd a dead body, or who came into the room where it lay was unclean, and could not participate of holy things till seven days were expir'd: some of necessity must touch the dead body, common men were not forbidden to do it, but touching it they became unclean. *Lev.* 21. 1. the priests were forbidden to touch, because during their uncleanness they could not officiate in their daily ministrations: but yet even these were allow'd to approach, and touch, and concern themselves in the funerals of those who were near of kin to them, since this was no more than what natural affection might prompt them to: but the high priests v. 11. were not allow'd to do this

this even with respect to father and mother, they were to acquiesce in what had happen'd without shewing any external sign of mourning.

Τελεοθησύμιος rem sacram facturus] in order to the doing this in the best manner possible he would have the instructions he receiv'd when initiated repeated to him, and goes at the end of every month, the time appointed for initiations, to the *Orphæo-telestæ* for this purpose, that he may be the more sure he shall make no mistake: *Orpheus* is said to have brought into *Greece* a certain kind of rites at initiation, call'd *ορφικὰς τελετὰς*, and those who taught them, *ορφεοτελεστὰς*.

Σκύλλη squillâ] sc. *circumlatâ*. Onion or leek, esteem'd so salutary to health that the *Ægyptians* worship'd it: this then being carried quite round him was to preserve his health; for being carried quite round there was no aperture whereby mischief or contagion could enter.

Σκύλακι catulo] sc. *circumducto*. For as this whelp grew up he was to guard his estate, and his house, and his family; ἔτος φυλάσσει τὸ χωρίον, τὴν οἰκίαν, καὶ τὸν ἑνδον.

Εἰς κόλπον πύσσει in sinum spuere] putting himself into the condition of the mad or epileptick he thought he should be more secure against mischief from the one, or contagion from the other; they would not surely go to hurt him who was so like them.

ΠΕΡΙ ΜΕΜΨΙΜΟΙΡΙΑΣ.

ΕΣΤΙ δὲ ἡ μεμψιμοιρία ἑπιτήμοις πα-
 ρὰ τὸ πωροπῆκον δεδομένη. Ο ἵ μεμ-
 ψιμοιρεῖται τοιοῦτός τις, οἷος, ἀποσείλαντος με-
 εἶδαι τῷ φίλῃ, εἰπεῖν πρὸς τὸ φέροντα, ἐφθό-
 νησάς μοι τῷ ζῶμῳ, καὶ τῷ οἴναρίῃ, ὅσα ἐπὶ
 δεῖπνον χαλέςας. Καὶ ὑπὸ τῷ ἐταίρῳ κατα-
 φιλέμενος εἰπεῖν, θαυμάζω εἰ σὺ καὶ ἀπὸ ψυ-
 χῆς με φιλεῖς. Καὶ ὅς Διὶ ἀθανακτεῖν, ἐ δίο-
 πι ὕει, ἀλλὰ δίοπι ὕσερον. Καὶ εὐρών τι ἐν τῇ
 ὁδῷ βαλάντιον εἰπεῖν, ἀλλ' οὐ θησαυρὸν εὗρηκα
 ὁδοῦ ποτε. Καὶ πειράμενος ἀνδράποδον ἄξιον,
 ἅτε πολλὰ δεηθεὶς τῷ πωλῶντος, θαυμάζω, εἰ-
 πεῖν, ἢ εἰ τί ὑγίης ἔτω ἄξιον ἐώνημαι. Καὶ πρὸς
 ὧν εὐαγγελιζόμενοι ὅτι ὑός σοι γέγονεν, εἰπεῖν,
 ὅτι ἂν πωροπῆς καὶ τὸ ἐσίας τὸ ἡμῶν ἀπεστίν,
 ἀληθεῖς ἔρεῖς. Καὶ δίκην νικήσας ἐ λαβὼν πά-
 σας τὰς ψήφους, ἐγκαλεῖν τῷ γράψαντι ὧν
 λόγον,

XVII.

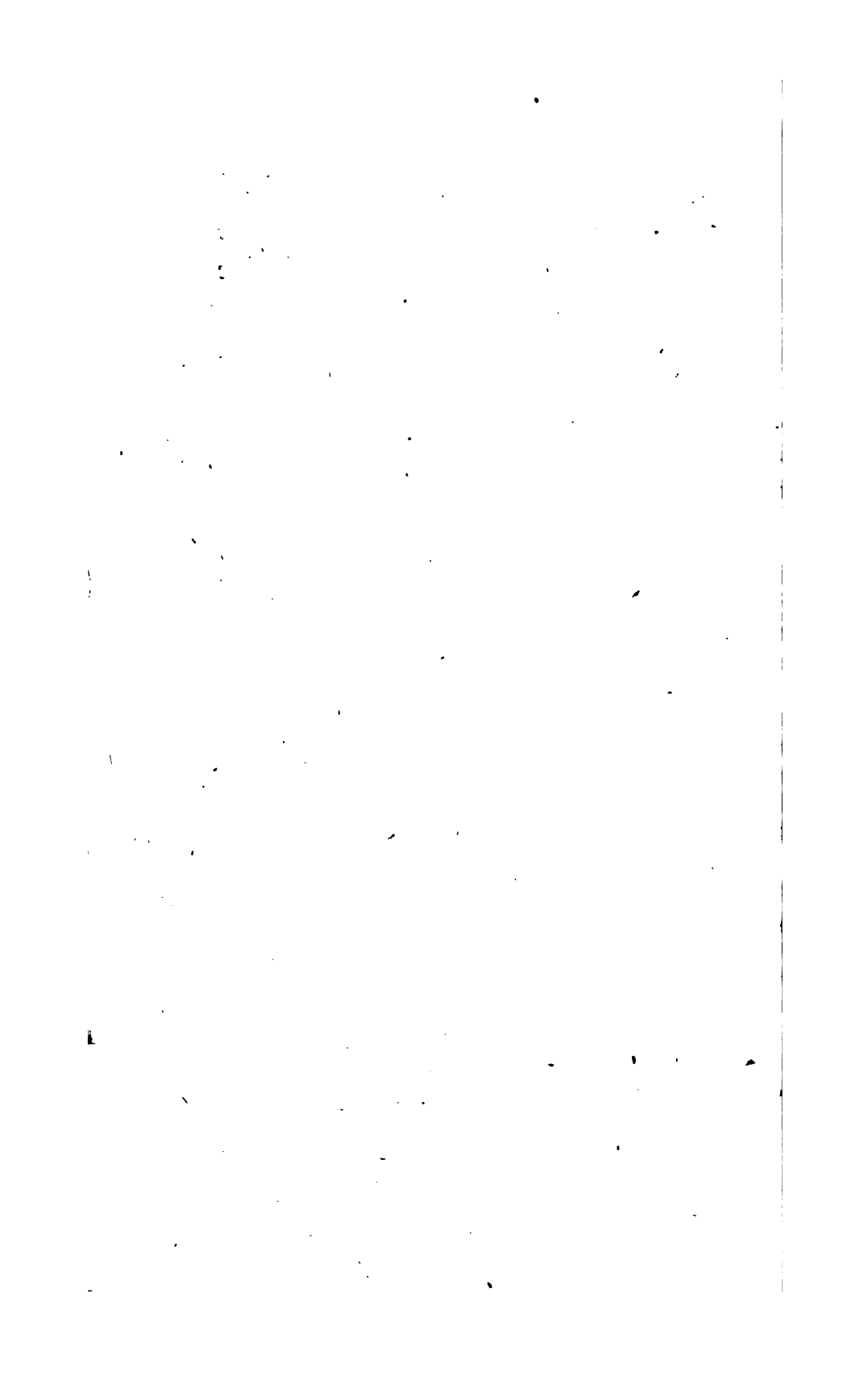
*De Querela; seu de Sortis suæ
Incusatione.*

Querela est reprehensio ultra quod decet data. Querulus autem talis quis, qualis, amico portionem *convivi* mittente, afferenti dicat, invidisti mihi jus & villum, cum ad cœnam *me* non vocasti. Item ab amicâ basiatus dicat, miror si tu etiam ex animo *tuo* me basias. Item Jovi stomachetur, non propterea quòd pluit, sed quòd seriùs. Item cum invenerit crumenam aliquam in viâ, dicat, verùm non thesaurum unquam inveni. Item cum emerit mancipium vili pretio, quippe quòd multum precatus sit venditorem, miror, dicat, si quid sanum ita parvo sum mercatus. Item bonum nuncium afferenti, quòd filius tibi natus est, dicat, quòd si addideris etiam substantiæ *tux* dimidium defuturum est, vera dices. Item cum lite vicerit, & omnes calculos judiciales *in urnam suam* receperit, incuset eum qui *pro se* ora-

M tionem

λόγον, ὡς πολλὰ παρελελοιπότι τῇ δικαίῳ.
 Καὶ ἐράνῃ εἰσενεχθέντος ὡς τῇ φίλων, καὶ
 φήσαντός τινος, ἰαροῦς ἴδι, καὶ πῶς, εἰπεῖν,
 ὅτε δὲ τὸ δαγύριον ἀποδοῦναι ἐχάσω, καὶ
 χρεὶς τούτων χάριν ὀφείλῃν ὡς εὐμεγετημέ-
 νον.

tionem scripsit, utpote qui multa eorum quæ
iusta erant omisisset. Item allatâ *sibi* stipe
collatitiâ ab amicis, & aliquo *eorum* dicente,
nunc hilaris esto, imò quomodo? respondeat,
quando cuique pecuniam *suam* reddere o-
portet, &, præter hæc, gratiam debere *me*
tanquam beneficio affectum.



N O T E S

A N D

O B S E R V A T I O N S.

Επιτίμησις objurgatio, increpatio, reprehensio] a finding fault, or something to complain of in matters that should rather please.

Εφθόνησάς μοι invidisti mihi] your *master* did.

Τὸ ζῶμῶν, καὶ τὸ οἰναρίον jus & villum] οἰναρίον being a diminutive of οἶνος, I should have lik'd it better if ζῶμιδον a diminutive of ζῶμῶν had been here us'd, for the querulous man intends to say that what was denied him was not so much.

Καταφιλέμενος deosculatus] i. e. pressius osculatus; *deosculor* signifies more than *osculor*, as *deamo* more than *amo*; and *osculor* and *deosculor* both deponents yet both sometimes signify passively: osculato capite illa rursum me deosculato *Apul.* 2. p. 119. & p. 121. ac me pressim deosculato.

Οὐ δὲ διότι ὕει non propterea quod pluit] *Needham* thinks it should be read εἰ δὲ διότι οὐκ ὕει non propterea quod non pluat; this is a preferable reading; the querulous person had been displeas'd before it rain'd, and now it rain'd, he is displeas'd that it did not rain sooner.

Ἀνδράποδον mancipium] a prisoner taken in war, and afterwards sold as a slave; the *Greek* from ἀνὴρ and ποῦς, *footman*.

Ἀτε πολλὰ δεηθεὶς quippe multum precatus, so importunate and so intreating as to have wearied the seller into abatement of the price.

7 E

182 *Notes and Observations.*

7 Εἰ πὶ ὑγίης si quid sanum] as above, θαυμάζω εἰ σὺ; the text is ὅπ, but rejected for the preferable reading retain'd.

Εἰώημαι for ὥημαι.

Ἀπεσιν abfuerit] ἄπηνμι absum, abeo; coming of εἶμι sum, the third person will be ἄπεισιν, of εἶμι eo, the third person will be ἄπεισιν.

Πολλὰ multum] so *Virgil*, multa sese incusans i. e. multum; (with submission) multa may there signify with respect to many things; and so may the *Greek* signify here: the purchaser might intreat the seller on this, and that, and t'other account.

ὥς πολλὰ ὡς ἀλλοιοῦσι τῶν δικαίων as having omitted many things that ought to have been said, that would have made for him, that were *right* for him to have said.

7 Εἴω fit is rejected, and the various lection ἴω is taken into the text.



ΙΗ.

ΠΕΡΙ ΑΠΙΣΤΙΑΣ.

ΕΣπὴν ἀμέλει ἀπιστία ὑπόληψις τις ἀδικίας
 καὶ πάντων. Ο ὃς ἀπιστος τοιοῦτός τις, οἷος,
 ὑποσείλας τὸ παῖδα ὁψωνήσονται, ἕτερον παῖδα
 πέμπειν πωσόμενον πόσε ἐπείατο. Καὶ φέρον
 αὐτὸς τὸ ἀργύριον, [καὶ] καὶ σάδιον ἀριθμεῖν πό-
 σον ὅσι. Καὶ τὸ γυναικα τὸ αὐτῆς ἐρωτᾷν κατα-
 κείμενος, εἰ κέκλεικε τὸ κίβωτον, ἢ εἰ σεσήμα
 τὸ κοιλίχον, καὶ εἰ ὁ μοχλὸς εἰς τὸ θύραν πλὴν
 αὐλείαν ἐμβέβληται· καὶ εἰ ἐκείνη φῆ, μηδὲν
 ἦν αὐτὸς ἀναστὰς γυμνὸς ἐκ τῆς σεωμάτων,
 καὶ ἀνυπόδητος τὸ λύχνον ἄψας, ταῦτα πάντα
 περὶ αὐτῶν ἐπισκέψασθαι, καὶ ἔτι μάλιστα ὑπὸ
 τυγχάνειν. Καὶ οὖν ὁφείλοντας αὐτῷ ἀργύ-
 ριον, καὶ μαρτύρων ὁ ἀπαιτεῖν τὰς τόκους, ὅπως
 μὴ διώκοντο ἕξαρνοι γινέσθαι. Καὶ τὸ ἱμάτιον
 δὲ ἐκδοῦναι δεινός, ἔχῃ ὅτι τὰ βέλπιστα ἐργά-
 σεται, ἀλλ' ὅτι ἡ ἀξίος ἐγγυητὴς τῆς κταφείας.
 Καὶ

XVIII.

De Diffidentia.

Diffidentia certè est suspicio quædam injustitiæ de omnibus. Diffidens autem talis quis, qualis cùm miserit servum ad opsonia coemenda alium servum mittat interrogaturum quanti emebat, Item ipse ferens pecuniam per stadium numeret quanta sit. Item decumbens uxorem suam roget, num cistam clauferit, num poculorum repositorium sit obsignatum, & num pessulus ad ostium atriense sit immissus: & si illa affirmet, nihilo minus ipse, cum surrexerit è stramentis nudus, & discalceatus accenderit lucernam, hæc omnia circumcursans invisat, atque ita vix somnum assequatur. Item à debentibus ei pecuniam cum testibus fœnus exigat, ut ii non possint inficiatores fieri. Item peritus vestem à *sordibus purgandam* tradere non ei qui istas optime *conficiet*, sed cuicunque sit dignus fidejussor fullonis.

Item

Καὶ ὅταν ἦκη τις αἰτησόμενος ἐκπώματα, μάλιστα ῥῆ μὴ δῆναι, εἰ ὃ μὴ, δεῖ εὐθὺς ἀπαλῆν. Καὶ τὸ παῖδα ὃ ἀκολυθουῦντα κελδύειν, αὐτὸς ἵπαθεν μὴ βαδίζειν, ἀλλ' ἔμψοαθεν, ἵνα φυλάγηται αὐτὸ μὴ ἐν τῇ ὁδῷ ἀποδράσῃ. Καὶ τοῖς εἰληφόσι τι πρὸ αὐτῶν καὶ λέγασι, πόσα, εἰπὲν, χαπάθε, καὶ [γδ] χαλάζω πέμπω.

Item cum veniet quis petiturus pocula, maximè quidem non tradere, fin minus, cum tradiderit statim reposcere. Item pedisse-quum jubere ponè se non ire sed ante, ut hoc ipsum caveat ne in viâ aufugiat. Item fumentibus quid ab ipso *vendente*, & dicentibus quanti constat, deponere, dicere, non enim vacat mittere *flagitatum*.

N O T E S

A N D

O B S E R V A T I O N S.

KΑτὰ πάντων de omnibus] in the sense of *πᾶσι*.
 Κατὰ στάδιον per stadium] quoque stadio, singulis stadiis. Καὶ καὶ τὰ στάδιον, *κ* to be left out by the authority of M. S. *Trin.*

Κιβωτὸν cistam, armarium, press or chest for cloaths.

Σεσήμανται obsignatum sit] by a paper *seal'd* across the opening of the two doors of the beaufait.

Ἰ Κοιλίσχιον not found in the lexicons, but seemingly having a right to a place there, and to signify what κυλικεῖον, which is found there, signifies, a place receptive of cups and glasses, which, that it might not streighten or lessen the room, must be a *cavity* in the nature of what we call a beaufait.

Εμῖς ἐβλήθητ' immiffus] sc. *in cavum suum*.

Ὁ Απατεῖν governs two accus. cases; *Lat.* rogo hoc te.

Ἐξαρνοὶ inficiatores fieri] lest they should deny that he had ask'd for it; because if he ask'd for it, and they were not ready to pay it, he would have reckon'd the unpaid interest from that time as principal, and liable to pay interest; now if he had come by himself, and afterwards should have demanded interest for the unpaid interest, they might say, you never demanded it; ay but I did, saith he, and here are the witnesses of it.

Οὐχ

190 *Notes and Observations.*

οὐχ ὧ, ὥς ἐκέλευε δς, non ei qui δε.

5 Τὰ βέλτετα ἐργάσεται will do them, ἱμάτια, best.

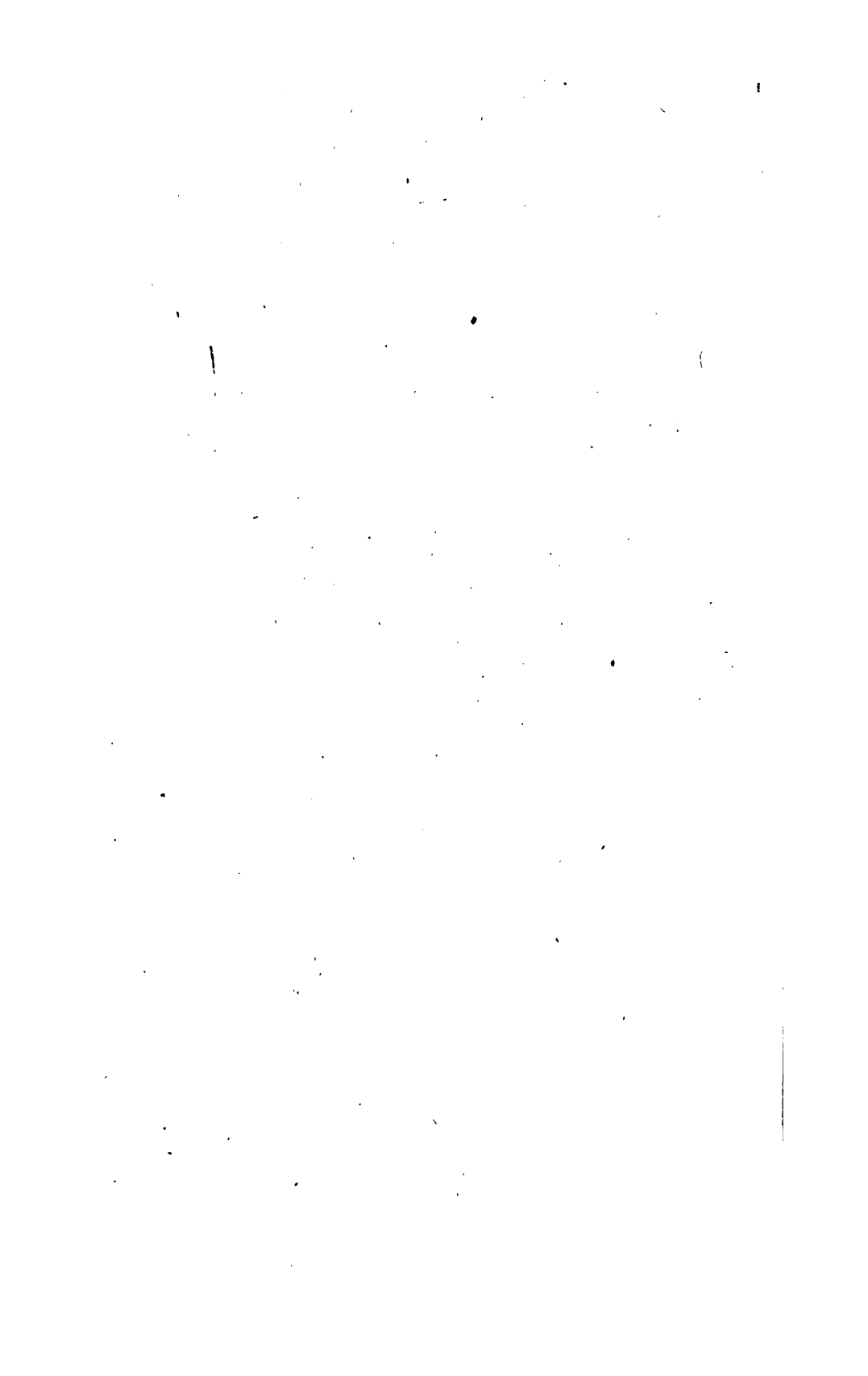
7 ὅτω *At.* pro ὅτινι cuicunque, Mr. Needham's excellent conjecture, instead of ὅταν put out of the text.

Εκπώματα pocula, to be drank *out of*; as περισκελὶς a garter is *about* the leg, περισκελὶς.

ἵνα φυλάτῃται αὐτὸ ut hoc ipsam caveat, if the reading should not be αὐτὸν, ut hunc observet.

κατάθῃ for κατάθισο ind. 2. med. depone, *put it down* to me.

οὐ χολάζω πέμπειν non vacat mittere, to send *after* you for payment; leaving out γὰρ, or supposing him to say, *no*, and keeping in γὰρ.



ΠΕΡΙ ΔΥΣΧΕΡΕΙΑΣ.

ΕΣΤΙ ὃ ἡ δυσχέρεια ἀθεραπευσία σώματος
 λύπης ὡδασκευαστική. Ο ὃ δυσχερὴς τοῖς
 τὸς τις, οἷος, λέπταν ἔχων καὶ ἀλφόν, καὶ τὰς ὀνυ-
 χας μεγάλας, ὥσπεταεῖν· καὶ φῆσαι ταῦτα ^{ἔϊ}
 αὐτῷ συγένη ἁρρώδηματα, καὶ τὸ πατέρα ἔχειν καὶ
 τὸ πάππον. Αμέλῃ ὃ δεινὸς ἔλκη ἔχειν ἐν τοῖς
 ἀντικνημίοις, καὶ ² προσπλάσματα ἐν τοῖς δακτύ-
 λοις, καὶ ταῦτα μὴ θεραπεῦσαι, ἀλλ' ἔασαι θηριω-
 θῆναι· καὶ τὰς μαχαλάς θηριώδεις ἔδασείας ἔ-
 χειν ἄλλας ὅπῃ πολὺ τὸ πλυσθῶν· καὶ τὰς ὀδόντας
 μέλανας καὶ ἐδοιμένους, ὥς ἐδυσέντευκτος ^{ἔϊ} καὶ
 ἀηδής. Καὶ τὰ τοιαῦτα· ⁷ ἐδοῖτο δ' ἀπομύττεσθαι·
⁷ ἔδοιεν ἀρξάμενος προσλαλεῖν, καὶ ἀπορρίπτειν
 ἀπὸ τοῦ σώματος· ἅμα τὰ πένι ¹ παροσερυγγά-
 νειν· ἐλαίῳ σαπρῷ ἐν βαλανείῳ χεῖρας· ἱμάτιον
⁵⁻⁶ κηλίδων μεσὸν ἀναβαλόμεν· εἰς ἀγορὰν
 ἐξελθεῖν· καὶ εἰς ὀρνιθοσκοπία τὸ μίβρος ἐξελθούσης·
 βλασφη-

XIX.

De Intractabilitate.

EST autem *hujusmodi* Intractabilitas incuria corporis molestiæ *in aliis* effectiva. Intractabilis autem talis quis, qualis lepram habens & vitiliginem & ungues prælongos obambulet; & dicat has esse sibi congenitas infirmitates, & patrem & avum *easdem* habere. Nimirum & solet ulcera habere in anterioribus tibiæ partibus, & læsiones in *pedum* digitis, & eas non curare sed sinere ad feritatem transire; & alas habere ferinas & hirsutas plerumque ad latera; & dentes nigros & exesos, ita ut inaccessus sit, & insuavis. Item talia *facere*, veste se emungere; & cum edere inceperit, colloqui, & ex ore projicere; simul atque biberit ructare; oleo rancido in balneo uti; vestimento macularum pleno amictus in forum prodire; item matre ad auspiciis *ædes* exeunte, in eam con-

N

vitia

βλασφημηῶσαι, καὶ εὐχομῆναι ἢ σπενδόντων ἐκ-
 βαλεῖν τὸ ποτήριον, καὶ γελάσαι ὡς τεράσιόν τι
 πνευματικῶς· καὶ ὁ αὐλόμενος δὲ κρητῆσαι ταῖς
 χερσὶ μόνος τῶν ἄλλων, καὶ ὁ σωπερετίζειν, καὶ
 ὁ πιπμαῖν τῇ αὐλητεῖδι μὴ παχὺ παυσανδρῆ·
 καὶ ἀποπλύσαι δὲ βεβλόμενος ὑπὲρ τοῦ τραπε-
 ζῆς προσπύσαι τὰ οἰνοχόω.

vitia jactare; & precantium & libantium poculum ejicere, & ridere tanquam quid portentosum fecisset: item tibiâ ludentem audiens solus aliorum manibus pulsare *quasi ipse tibia luderet*, & unâ cum eâ stridere *imitando sonum tibiæ*, & increpare tibicinam non statim desinentem *ludere*; item exspuere volens ultra mensam, inspuere in eum qui vinum effundit.

N O T E S

A N D

O B S E R V A T I O N S.

△ *ταχέρεια intractabilitas*, δὲς (not found but in composition) *difficulter* and *χείρ manus*; *δυχαίρης* qui manu non facile tractari potest, one so nasty that you can't bear to approach or touch him; or one so untractable, so unmanageable, that, say what you will, to him to hinder him from being so offensive as he is, he will still go on to be so.

Αθεραπεία, want of care, *a* and *θεραπέω* servio, colo, curo, medeor.

Ἀρρώγηματα infirmitates, *a* and *ῥωννύω* or *ῥώννυμι* confirmo, corroboro.

Προσπταίσματα offensiones, hittings of the foot against, — *προσπταίω* offendo ad — incido in — *πλάισμα* prolapsio; 2 *προσπταίσματα* here *lesiones*; hurts or wounds to the toes from those hittings.

Δακτύλοις sc. *τῶν ποδῶν pedis* digitis, toes of the foot: for the author had already mention'd what was offensive in the fingers of the hands, viz. that those had long nails, and, what is natural, a great deal of filth under them. A dactyl is call'd *pes metricus*.

Θηριωδῆναι ad feritatem transire, i. e. ab habitu mitiori ad asperiores, to look angrily, to fester, to rankle; *Θηριόομαι* efferor; *Θηριώματα tetra ulcera*.

Δαυὺς densus, *birsutus*.

Δυσέντευκτος inaccessus, that can't be approach'd;
ἐντυγχάνω adeo.

7 Εἰδήτι ὑπομύττω veste se emungere; ἐδίων ὑπομύττωαι edens se emungere is rejected; for this might be unavoidable, and if the napkin be held up with one hand, and the nose be wip'd with an handkerchief in the other, not indecent; but if instead of this he blows his nose with the lappet of his coat, or, as *Cic.* expresses it, *cubito se emungit* wipes it with his elbow, here he will be offensive.

7 Εἰδίεν to eat, preferr'd to θύειν to sacrifice.

Ι Προσερυγάνειν adruotare, not found in the lexicons, tho' προσερεύω adruoto be; but if ἐρευγάναι from ἐρεύω ruoto be found there, pray let προσερυγάναι, from προσερεύω adruoto, cum ruotu afflo, be put in there, and be interpreted to signify to belch in another's face.

5-6 Κηλίδων μεσόν, macularum pleno, full of spots; the idiom the same in *Gr. Lat. and Eng.*

Εἰς ὀρνιθοκόπε sub. οἶκον ad domum auspiciis; auspex ab avis; aruspex ab ara, diviners from the flight of birds, and from the entrails of beasts sacrific'd.

Βλασφημῆσαι impiè loqui, maledictis incesse.

Εκβαλεῖν τὸ ποτήριον poculum ejicere sc. vinum ἐ poculo, ἐκβαλεῖν τὸ ποτήριον evertere.

Τεράσιόν τι, which they would think ominous.

Κροῖσσαι pulsare; κροτέειν κιθάραι pulsat citharam; κροτεῖν πᾶς χεῖρας plaudo, cum plausu collido.

5 Αὐλαῖμος, from αὐλός tibia, being play'd to.

Ι Συστρεπίζω not found in the lexicons; it must be put there then by the authority of *Theophrast.* for no other word will do in this place; unà cum εἰσφρίδι; at the same time that she is playing with a flute,

flute, this offensive man is playing without a flute, and imitating with his voice the sound of her flute; *τερετίζω* strido the same with *τεήιζω*, from *τέηιζ* cicada, is found.

Επιτιμᾶν, bids her have done, to the end that he may continue to mimick her playing when she hath left off.

Μόνος ἤ ἄλλων the only one of them all.

Αποπτύσαι to spit from him *ὑπὲρ τῆς τραπέζης* beyond the table; *προσπύσαι* to spit to and upon the servant that fills out the wine: this last stroke of character should have follow'd *προσεργάζεσθαι*.

Κ.

ΠΕΡΙ ΑΗΔΙΑΣ.

- Ε**ΣΤΙ ἡ αἰδία, ὡς ὅρα πρὶλαβεῖν, ἔντευξις λύπης ποιητικῇ ἀνευ βλάβης. Ο ἡ δὴς τοιῦτός τις, οἷον ἐγείρειν ἄρτι κατὰδόντα εἰσελθὼν ἵνα αὐτῷ λαλῇ. Καὶ ἀνάγεσθαι δὴ μέλλοντας κωλύειν· καὶ προσελθὼν δεῖσθαι ὑπὸ χεῖν ἕως ἀνὰ πρὶπατήσῃ. Καὶ τὸ παιδίον τὸ πτῆς ἀφελόμενον, μασιώμενος σπῖζειν αὐτὸς, ὑποκορίζεσθαι πομπύζων. Καὶ ἐοδίων δὲ ἅμα διηγεῖσθαι, ὡς ἐλλέβορον πῶν ἄνω καὶ χάτω κατὰρθεῖν, καὶ ζωμῶν ὅτι παρὰκειμένον ἐν τοῖς ὑποχωρήμασιν αὐτῷ μελαντίον ἢ χολή. Καὶ ἐρωτῆσαι ἡ δεινὸς ἐνδύτιον τὸ οἰκείον, ὡς ποῖα ἡμέρα με ἐπικτε; καὶ ὅτι ψυχρὸν ὕδωρ ὅτι ὅτι αὐτῷ λακκαῖον καὶ ὡς κῆπος λάχρμα πολλὰ ἔχων καὶ ἀπαλά· καὶ ὅτι ἡ οἰκία αὐτῷ πανδοχεῖν ὅτι καὶ ἐξενίζων δὲ δεῖσαι τὸν παρὰσιτον αὐτῷ ποῖός τις καὶ παρὰκαλῶν ἡ ὅτι ὅτι ποτρίαι, τέρετον ὅτι παρὰντας.

XX.

De Injucunditate.

EST autem Injucunditas, ut *eam* definitione complectar, congressus effectivus molestiæ sine damno. Injucundus verò talis quis, qualis cum introierit, suscitet recens dormientem, ut ei loquatur. Item è portu soluturos retardet, & cum *ad eos* accesserit, precatur inhibere donec obambulaverit. Item cum infantem *suum* à nutrice abstulerit, mandens nutriat ipse, & eum demulcens blandis verbis compellet. Item inter edendum narret, quòd, potato helleboro, sursum & deorsum purgaretur, & in iis quæ ab eo recefferunt *esset* bilis atrior jure apposito. Item is est qui potest rogare *matrem* coram domesticis, quo die me pariebas? *dicere* etiam quòd apud se frigida sit aqua cisternina; & hortus habens olera multa & tenera; & quòd domus sua sit hospitium; & peregrinos *convivio* excipiens parasitum suum ostendere qualis quis sit; & incitans ad poculum *dicere* delecta præsentis.

N O T E S

A N D

O B S E R V A T I O N S.

Eισελθὼν cum introierit, sc. in cubiculum.

Ανάγομαι solvo, absolutely, for ἐ portu solvo, provehor, feror in altum, navigo, educor, extrahor.

Καλύειν prohibere, impedire, retardare, i. e. by calling to them to stay; καὶ προσελθὼν & cum ad eos accesserit, and when he is come up to them; Ἰπιχεῖν inbibere, cunctari, expectare donec — ἕως ἂν περιπατήσῃ donec obambulet, i. e. not for his pleasure upon the sea shore, but about the town to do business for himself or others, who knowing he was to go on board from such a port had desired him to call at this place and that.

Τιτθὴ nutrix, τιτθιον and τιτθὸς mamma, from whence teat.

Μασώμεν mandens, chewing, or champing upon; taking it into the mouth, as a nurse doth, to see whether the food be soft enough, or cool enough for the child.

Ἰποκρίζεσθαι blandiens vocare, in the manner the nurse doth her infant she hath the care of, whether κόρον or κόρεω: there is an injucundity in bringing the nurse and child into the room.

Ποπνύων, a word form'd from the sound of the voice us'd by the nurse to quiet the child; in the manner we use the word *kush*; ποπνύματα blanditiones,

Ὡς as how, how as that.

Καὶ ζωμῶ, καὶ ὡς ζωμῶ.

Ὡς ποῖα quo die; ὡς is superfluous as in ὡς ἑτέρως aliter, ὡς ἀληθῶς verè, ὡς δ' αὐτῶς similiter; ποῖα quali i. e. quâ, sometimes for πῶση quotâ, ποῖα ὥρα ἔ-τικτες imperf. pariebas; ἔτεκες ind. 2. peperisti ab inus. τέκω.

6 Παρ' αὐτῶ apud se Gr. and Lat. apud se domi Ter. at home, at his house; quem ruri apud se esse audio Cic. at his house in the country.

Υδὼρ λακκαῖον aqua cisternina, rain water receiv'd into a subterraneous reservoir that it might be cool; for the purpose of extraordinary coolness there are ice-houses; λάκκος fossa, fovea, puteus, lacus, lake, both from λάκκος.

Παράσιτον, παρδοστέω cibum apud aliquem sumo, item ventris causâ sector, assentor, adulator. Descrip. Ter. in Eunuchō. Est genus hominum qui esse primos se omnium rerum volunt, nec sunt; hos confector, hisce ego non paro me ut rideant, sed his ultrò arrideo, & eorum ingenia admiror; simul quicquid dicunt laudo, id rursum si negant, laudo id quoque; negat quis? nego; ait? aio: postremo imperavi egomet mihi omnia assentari; is quæstus nunc est multo uberrimus.

Παρακαλῶν Πρὶ τῇ ποτηρίᾳ adhortatus peregrinos sc. or rather hospites ad poculum, ad bibendum, come drink about; then says to his parasite, come be facetious and make us merry, make us laugh, παρόντας all present, me and them.

Ὅτι τέρπον, ὅτι left out of the text as entirely superfluous.

ΚΑ.

ΠΕΡΙ ΜΙΚΡΟΦΙΛΟΤΙΜΙΑΣ.

Η Δὲ μικροφιλοτιμία δέξειεν ^ἢ ἐρεξίς
 πμῆς ἀνελεύθερος. Ο ὃ μικροφιλόλι-
 μῳ παιῶτος τις, οἷος ἀπεδάσαι, ἔπῃ δεῖπνον
 κληθεῖς, πρ' αὐτὸν τ' χαλέσαντα κατακείμενος
 δεπνῆσαι. Καὶ τ' υἱὸν ἀποκεῖραι ἀπαρχαζὼν εἰς
 Δελφούς. Καὶ ἔπμεληθῆναι ὃ ὅπως αὐτῷ ὁ
 ἀκόλουθος Αἰθίοψ ἔσαι. Καὶ ἀποδιδὼς μναῖν
 δρυγρίου καινὸν ποιῆσαι ἀποδοῦναι. Καὶ βῆν
 δύσας τὸ περμετωπίδιον ἀπαντικρὺ τ' εἰσόδου
 περσάπιαλεῦσαι, σέμμασι μεγάλοις περδῆ-
 σας, ὅπως ④ εἰσόντες ἴδωσιν ὅτι βουῶ ἔδυσε.
 Καὶ πομπεύσας ὃ μῆ τ' ἰπώων, τὰ μὲ ἄλλα
 πόρτα ἀποδοῦναι τῷ παιδὶ ἀπενεγκεῖν οἴχα-
 δε, ἀναβαλόμηνος δὲ θοιμάτιον εἰς πλὴν ἀγο-
 ρὰν ᾤεπατεῖν. Καὶ κυνάρει δὲ τελουθήσαν-
 τος, αὐτῷ μνήμα ποιῆσαι· ἔ σπηλίδιον ποιήσας,
 ὀπγράψαι, Κλέδος Μελιταῖος. Καὶ ἀναθεῖς
 δακτύ-

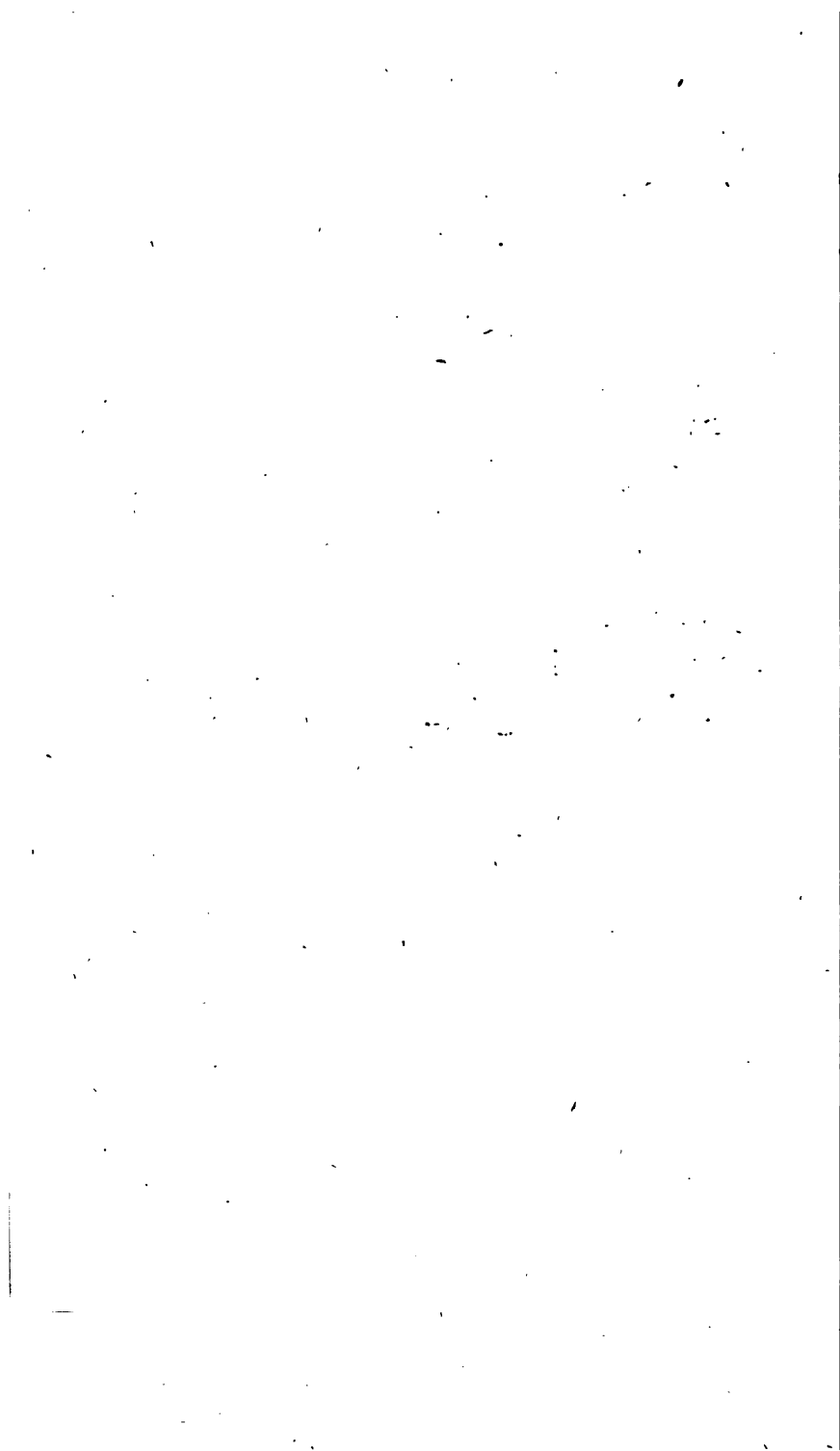
XXI.

De Honoris Studio in rebus parvis.

HONORIS studium in parvis videatur esse desiderium honoris illiberale. Honoris autem studiosus in parvis talis quis, qualis studeat, cum vocatus fuerit ad cœnam, juxta eum qui vocaverit decumbens cœnare. Item detondeat filium eo Delphos abducto. Item sedulò curet ut pedissequus sibi Æthiops fuerit. Item soluturus minam argenti faciat ut novam solvat. Item cum bovem sacrificavit frontis pellem, cum eam fertis magnis circumligaverit, è regione introitûs paxillis affigat, ut intrantes videant quòd bovem sacrificavit. Item postquam in pompâ processerit cum equitibus alia quidem omnia puerro tradat ut *ea* domum reportet, superjectus autem quoad pallium obambulet ad forum. Item catello mortuo ei monumentum faciat; & cum columnellam statuerit, inscribat, Surculus Melitæus. Item cum annulum

δακτύλιον χαλκῆν ἐν τῷ Ἀσκληπέῳ, τῷτον ἐκ-
 τείβειν σεφθῶν. Καὶ ἀλείφεισθαι ὁσημέραι.
 Ἀμέλει δὲ καὶ συνδιοικήσασθαι τὰ παρὰ τῆς
 Πρυτάνεων ὅπως ἀπαγείλῃ τῷ δήμῳ τὰ ἱερά·
 καὶ ᾠδαπιδασάμηνος λαμπρὸν ἱμάτιον, καὶ
 ἐσεφθωμῆδος πῦρελθὼν εἰπεῖν, ὦ ἄνδρες Ἀθη-
 ναῖοι, ἐθύομεν ④ Πρυτάνεις τὰ ἱερά τῇ μητρὶ
 τῇ θεῶν ἄξια ἢ χαλὰ, ὑμεῖς δέχεσθε τὰ ἀγα-
 θά· καὶ ταῦτα ἀπαγείλας, ἀπὼν διηγῆσασθαι
 οἴχεσθε τῇ ἑαυτῆς γυναικὶ ὡς καὶ ὑποβολῶν
 εὐήμερος.

lum æreum fufpenderit Æſculapio, hunc fertis ornans exeret. Item ungatur quotidie. Sanè & ea quæ à Prytanibus *exercen-
tur munera* unà cum iis adminiſtret, ut annunciet populo ſacrificia ; & cum compa-
raverit veſtem candidam, & coronatus pro-
dierit, dicat, ô viri Athenienſes, nos Pryta-
nes mactavimus victimas matri deorum dig-
nas & pulchras, vos expectate ea quæ fauſta
ſunt ; & cum hæc annuntiavit, domum ab-
iens narret uxori ſuæ quàm ſupra modum
feliciter diem tranſigebat.



N O T E S

A N D

O B S E R V A T I O N S.

Mικροφιλοτιμία honoris studium in parvis] Φιλοτιμία ἢ μικροῖς. Neither μικροφιλοτιμία nor μικροφιλότιμος, decomposed of μικρός, φίλος, τιμή, are found in *Stephens*, *Constantine*, &c. nor in *Scott's* appendix to them, but hath at length gotten into *Hederick's*, which, tho' enrich'd by *Patrick's second* edition of *Hederick* with near 600 words more than the *first*, hath yet not σωδοικέω in this very chapter, to be found only in *Scott's* appendix, who quotes *Diod. Sic.* and *Demosth.* for the use of it, and may now quote *Theophrastus*.

ορεῖς ἀνελεύθερος desiderium illiberale] not worthy of a person liberally educated, of a person whose mind hath been form'd to think justly, and to discern what there is of dignity in what men do, and what of affectation. All the strokes of this character shew that the mind is little, and misjudges, whilst the person aims to derive to himself significancy, as if he was τὸς somebody, from actions which cannot possibly procure esteem of those whose opinion is of any value to one better intitled to derision rather.

τὸν υἱὸν ἀποτεκεῖν filium detondere] i. e. comam filii abscindere, to cut his hair off. The *Athenian* youth let their hair grow to the year of *puberty*, or to the age of 14. when the parents carried their son to some of the tribe they were of, near relations, or great acquaintance

quaintance very probably, and went together with them to the temple of *Hercules*, or of some other Deity they worshipp'd in *Athens*, and, having there first sacrific'd, cut off the hair of the youth, hitherto nourish'd for this solemnity, and now cut off in honour of the Deity. What the sacrifice was appears from these words in *Athenæus*; Οἱ μέλλοντες δοτοκείρειν τὸν σκόλον εἰσφέρουσιν τῷ Ἡρακλεῖ μέτρα τὸ ποτήριον πληρώσαντες οἶνον, ὃ καλῶσιν οἰνισήριον, καὶ ἀπέσωτες, τοῖς σωελθῶσι δίδουσι πίνειν. *Being about to cut off the hair, they carried to Hercules a cup, having fill'd it with wine, which they call'd οἰνισήριον, and having sipt of it themselves, gave it to those to drink of who came along with them.* The same account is given of this sacrifice by *Hesychius*; Ἀθλήσιν, οἱ μέλλοντες ἐφηβεύειν, πρὶν δοτοκείρασαι τὸν μαλλὸν, εἰσέφερων τῷ Ἡρακλεῖ μέτρον οἶνον, καὶ ἀπέσωτες, τοῖς σωελθῶσιν ἴπιδιδαν πίνειν ἢ δὲ πονδῇ ἐκαλέετο οἰνισήριον. Among the *Athenians*, when the youth were about ἐφηβεύειν *ex ephebis excedere* to go out of their puberty, before they cut off their hair, they brought to *Hercules* a measure of wine, and having first sipt of it themselves, gave it to those who came along with them to drink of; σκολλὸς in *Athen.* μαλλὸς in *Hesych.* signify the κόμη ἢ καθευμένη coma pendula & promissa; and the word οἰνισήριον in *Athen.* is us'd for the cup; and οἰνισήριον πὸν in *Hesych.* is us'd for the sacrifice. The first hair both the *Greeks* and *Romans* consecrated to some Deity; but why they did it, or what was intended by the doing it, or what reason they had to believe it would be acceptable to the Deity, I do not as yet find: if the hair was an emblem of strength, they might come, now they were entring upon manhood, to make an offer

offer of their future strength to the Deity, and to *Hercules*, deified for his strength, preferably to any other Deity.

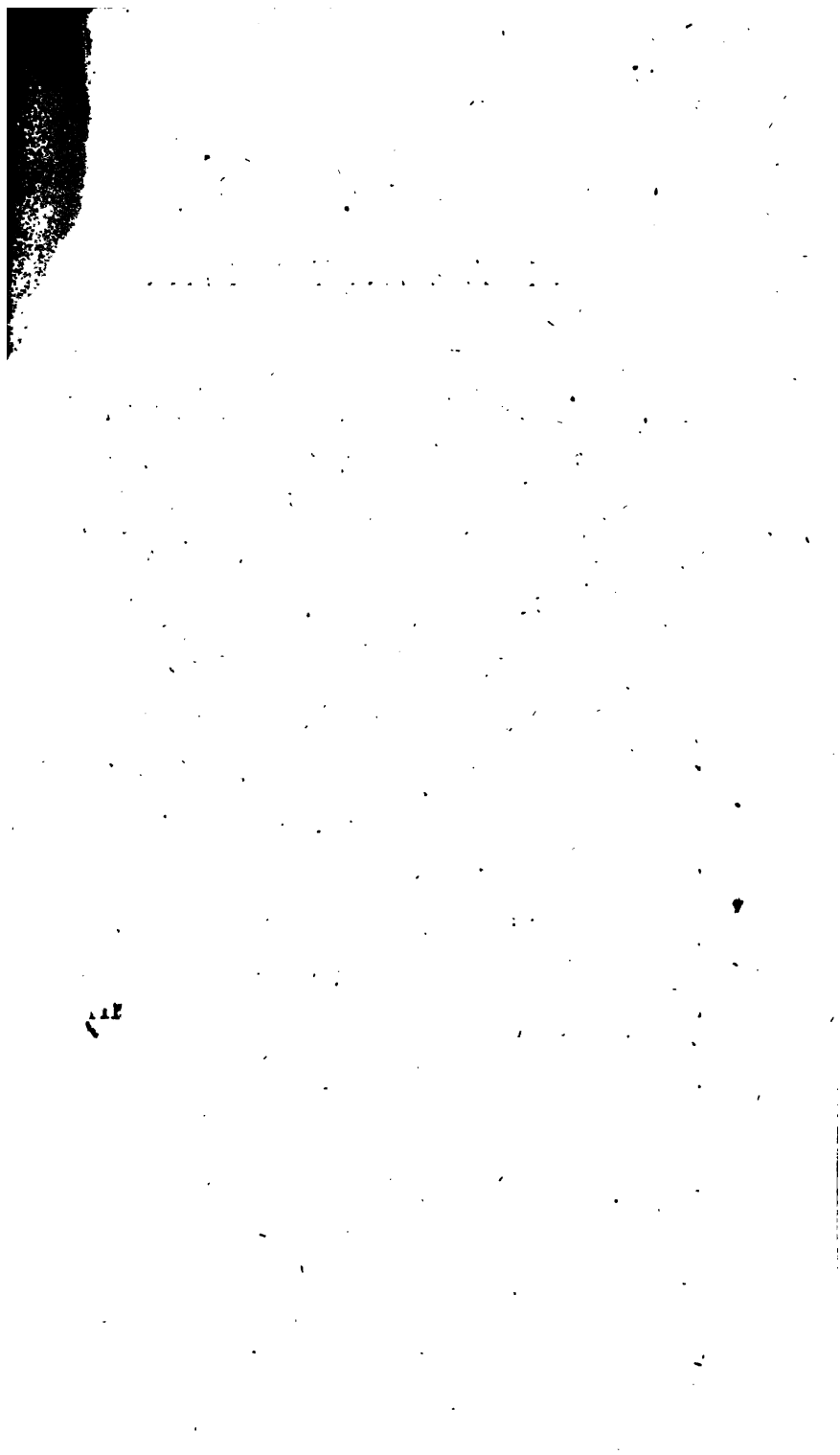
Ἀπαιτῶν ἐς Δελφὸς eo Delphos abducto] other people of *Athens* of his rank, more modest, and less affected, contented themselves with going with their relations to the temple of *Hercules*, or to any other Deity having a temple in the city, and, having sacrific'd, with cutting off their children's hair in their presence, but this man more conceited, and thinking to be taken more notice of, and more valu'd, will by all means have his son's hair cut off at *Delphos* and consecrated to *Apollo*, which if it was practis'd by higher gentry, must yet seem affected in him of lower condition. If the same person had been living with us, he would have been married by a Bishop instead of his Parish Priest, and the Godfather to his child must have been a Peer of the Realm.

Ἀἰθίοψ ἔσται *Æthiops* fuerit] an humour frequent with us at this day, introduc'd probably by significant persons from abroad, and fancied to give an air of significancy to the imitators of it at home; the favour of the present, or the value of the purchase is to set us off, as having something in our possession which every body has not; not considering that it is a something very particular, which every body would not covet, and few endure; for if a servant, a native, answers the recommendation given of him, he is as faithful, as sober, as handy, and for certain makes as good appearance as any *Æthiops* whatsoever; and, if he doth not answer it,
he

he may be as easily dismiss'd; ἄθω uro, ὤψ vultus that hath his *face burnt* as black as a coal.

Προμετωπίδιον anteriorem capitis partem] πρὸ ante, μετὰ inter, ὤψ oculus; μέτωπον the space between the eyes and the fore-head; προμετωπίδιον not ἔμεώπου δέρμα, according to *Pollux*, frontis pellem, the skin only of the head, but the horns also, about which flowers were tied when the creature was to be sacrific'd.

Προστυπταλεῦσαι paxillis affigat] muro scil. πρὸς προστυπένω aut πᾶταλεύω.



ΠΕΡΙ ΑΝΕΛΕΥΘΕΡΙΑΣ.

Η Δὲ ἀνελυθρία ἔστι παλαιότης πῶς ἀφι-
 λοπιμίας δαπάνῃ φεύγῃσα. Ο ἢ ἀνε-
 λυθέρῃ τοιούτος τις, οἷος ἴνικῃσας τραγω-
 δὸς ταινίαν ἀναθεῖναι ξυλίνῳ τῷ Διονύσῳ,
 ἔπιγραφας αὐτοῦ τὸ ὄνομα. Καὶ ἔπιδοσεῖν
 γιομνῶν, ἐκ τῷ δήμῳ ἀναστὰς πωπᾶν, ἢ ἐκ
 τῷ μέσῳ ἀπελθεῖν. Καὶ ἐκδιδὸς αὐτῷ θυ-
 γατέρα τοῦ μὲν ἱερέως πᾶν τῷ ἱερέῳ τὰ
 κρέα λαποδίδουσαι. ὅτῃ ἢ λακονῆντας ἐν τοῖς
 γάμοις οἰκοσύτης μαδῶσασαι. Καὶ τετραρ-
 χῶν τὰ ἑκ κυβερνήτης σρώματα ὑπὲρ τῷ χατα-
 σρώματος ὑποστέρεννυσαι, τὰ δὲ αὐτῷ ἀποτι-
 θεῖναι. Καὶ ἔξ ἀγορᾶς δὲ ὀψωνήσας, τὰ κρέα
 αὐτὸς φέρειν καὶ τὰ λάχνηα ἐν τῷ προσκολλίῳ.
 Καὶ ἔνδον μένειν ὅταν ἐκδῷ θοιμάτιον ἐκπλῦναι.
 Καὶ φίλα ἔρανον συλλέγοντος, ἴσχυριδόμενῃ
 ἀποκᾶμ-

XXII.

De Illiberalitate.

EST autem Illiberalitas excessus quidam neglectus honoris impensam fugiens. Illiberalis verò talis quis, qualis, cum vicerit tragædos, tæniâ ligneam Baccho suspendat, postquam *in eam* nomen suum inscripserit. Item collationibus *pecuniæ* factis, cum è cœtu surrexerit taceat, vel è medio abeat. Item cum filiam suam nuptum tradiderit, victimæ carnes vendat, præter eas quæ sunt sacerdotum; ministrantes autem in nuptiis, qui domi suæ vescerentur, mercede conducant. Item præfectus triremis *cum* sit navem dirigentis stragula super tabulatum *sibi* substernat, sua autem seponat. Item è foro cum opsonatus fuerit, ipse carnes ferat atque olera in sinu. Item intus maneat, cum vestem tradat *fulloni* eluendam. Item amico stipem colligente, *id* cum præviderit, deflectens

ἀποκρίψας ἐκ τῆς ὁδοῦ οἶχαδε πορθήτωαι.
 Καὶ μὴ πρίσασθαι θεραπείας, ἀλλὰ μεθοῦδ' εἰς τὰς ἐξόδους. Καὶ ἀνάσας ἢ οἰκίαν χαλλῶ-
 ναι, ἢ τὰς κλῖνας ἐκκοῤῥσαι, ἢ καθεζόμεν' αἰσθεῖσθαι ἢ τεύχονα ὄν' αὐτὸς φορεῖ.

deflectens de viâ domum eat. Item non
emat ancillas, verùm ad egressiones con-
ducat. Item cum *manè* surrexerit, domum
verrat, & lectos excutiat, & sedens tritam
lacernam quam ipse gestat invertat.

1897

1. The first of the three main branches of the
theory of the origin of life is the theory of
spontaneous generation. This theory holds that
life can arise from non-living matter. It is
based on the fact that certain organic compounds
can be synthesized from inorganic materials.
The second branch of the theory is the theory of
panspermia. This theory holds that life
originated on another planet and was brought
to Earth by a meteorite. The third branch of
the theory is the theory of biogenesis. This
theory holds that life can only arise from
pre-existing life.

1898

N O T E S

A N D

O B S E R V A T I O N S.

A Νελεύθερος illiberalis] qui quod se decet tanquam liberum hominem & ingenuum non satis curret.

Περισία excessus] here the same as ὑπερβολή excessus, nimietas; περισία the *being* of things *about* one in great plenty, πρὶ, εἰμὶ; in great *circumstances*; hence copia rerum, superiores facultates, abundantia, exsuperantia, an excess, more than is necessary; apply'd to ἀφιλοτιμίας more than is proper, or decent.

Φύγσαι fugiens taken into the text instead of ἔχουσσι habens rejected.

7 Νικήσας cum vicerit is taken into the text, and νικήσας vincere thrown out.

Τραγωδῆς tragædos] τράγος and ὠδή qui cantu hircum meretur, or rather mereri contendit; *tragædia* is the performance, *tragædus* the actor in it; Tragedy sacred to *Bacchus*, as Comedy to *Apollo*.

Ξυλίνην ligneam] instead of one of greater price; in the former character he who sought honour in little things, hung up to *Æsculapius* χαλκῆν δακτύλιον *æreum* annulum; it is agreeable to this man's character, to avoid greater expence which in honour of the Deity should have been submitted to, to hang tæniām *ligneam*; that which was brass in the one case, and wood in the other was the hoop, but ταινία

via signifies only the flowers with which the hoop was dress'd.

Επιγράψαι αὐτὸς τὸ ὄνομα postquam nomen in eam inscripserit] this was not a neglect of honour; nor is a neglect of honour, simply, a part of this character; this character requires that he should neglect honour to avoid expence; but the writing his name in the hoop hung up to *Bacchus* cost him nothing.

Επίδοσις collationibus factis] such contributions as, upon a motion made for them, are shewn to be reasonable, but are still voluntary; and tho' voluntary, yet appear so reasonable, or so needful in the present case, that they can't be refus'd with honour.

Σιωπᾶν tacere] doth not give his consent by voice, doth not give his voice to it,

7 ἱερέων sacerdotum] Priests, taken into the text, and ἱερέων Priestesses rejected.

Οἰκῶπις qui domi suæ vescerentur] οἶκος domus, σίτος frumentum, cibus.

Τριηραρχῶν triremis præfectus] τριήρης-αὐγῶν triremis, a vessel having 3 banks of oars, ἀρχῶ impero, ἐρέσσω remigo.

Κυβερνήτης σπῆματα gubernatoris, i. e. navem dirigentis stragula; for the pilot, whilst he steer'd, could not use them himself.

Αὐτός ipse] to save the half-penny usually given for the carrying them home.

7 Προειδόμενος, having foreseen, or seen him coming towards him, taken into the text instead of ἀποειδόμενος rejected,

Εἰς τὰς ἐξόδους ad egressiones] of his wife, who should have had a maid of her own to follow her on these occasions.

5 καθίζουμένος sedens] *sitting down*; *desideo*, signifying to sit still or to be idle, will not express sitting down, after he had been stirring, in order to work at any thing that requires sitting.

Παρατρέψαι (not παρτρέψαι) from παρατρέπω pervertō, depravō; παρτρέπω diverto, deflecto, will not do; but μετατρέπω convertō, invertō, verso, or μετατρέπω convertō, muto, will; either this must be the true reading, or one of the other words must have other significations than what are given it in the lexicons.

ΚΓ.

ΠΕΡΙ ΑΛΑΖΟΝΕΙΑΣ.

Α Μέλει ὅ ἡ ἀλαζονεία δόξειεν ^{τῇ} πωροδοκία πινῶν ἀγαθῶν οὐκ ὄντων. Ο δὲ ἀλαζῶν τοιοῦτός τις, οἷος ἐν τῷ Δείγματι ἐσηκὺς διηγέσθαι ξένους ὡς πολλὰ χεῖματα αὐτῷ ὅσιν ἐν τῇ θαλάτῃ. Καὶ περὶ τῆ ἐργασίας δανειστικῆς διεξίεναι, ἡλικίη, καὶ αὐτὸς ὅσα εἴληφε. Καὶ σιωδοδιπόρου ἀπολαύσας ἐν τῇ ὁδῷ, λέγειν ὡς μετὰ Αλεξάνδρου ἐσρατῶσατο· καὶ ὅσα λιθοκόλλητα ποτήρια ἐκόμισε, καὶ πᾶσι τῷ τεχνιτῶν τῷ ἐν τῇ Ἀσίᾳ ὅτι βελτίους εἰσὶ τῷ ἐν τῇ Εὐρώπῃ, ἀμφισβητῆσαι. Καὶ γράμματα εἰπεῖν ὡς παρέσι παρ' Ἀντιπάτρου τείτονι δὴ λέγοντα παρὰ γράσσειν αὐτὸν εἰς Μακεδονίαν. Καὶ διδομένης αὐτῷ ἑξαγωγῆς ξύλων ἀτελεῖς, εἰπεῖν ὅτι ἀπείρηται, ὅπως μηδ' ὑφ' ἐνὸς συκοφωτηθῇ. Καὶ ἐν τῇ σιτοδείᾳ ὡς πλείω ἢ πέντε τάλαντα γήροιτο αὐτῷ τὰ ἀναλώματα δι-
 δόντι

XXIII.

De Ostentatione.

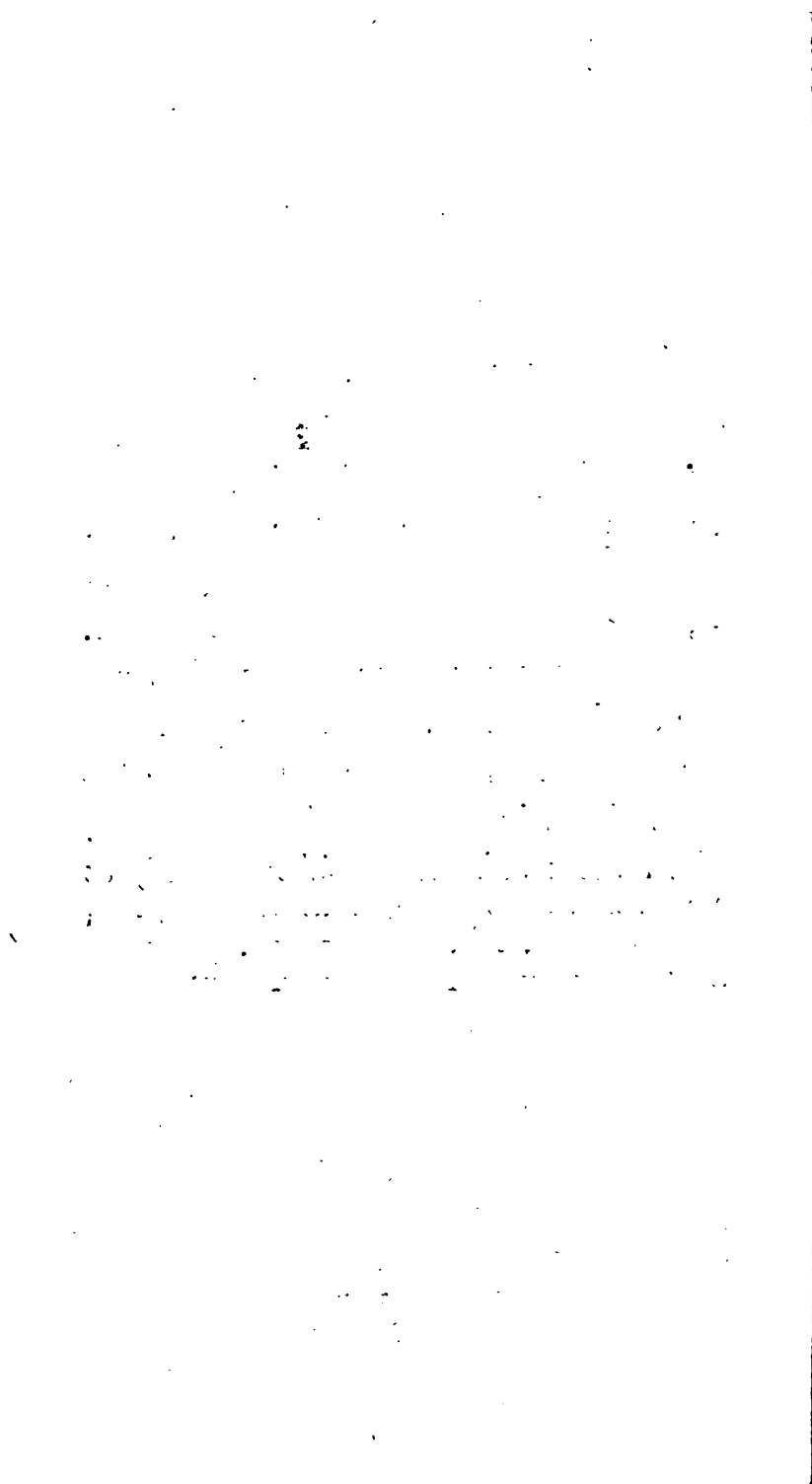
Ostentatio certè videatur esse assumptio *sibi* bonorum aliquorum non existentium. Ostentator autem talis quis, qualis in Deigmate situs narret peregrinis quam multæ merces sibi sint in mari. Item de quæstu fœneratorio percurrat, quantus *fit*, & ipse quantum ceperit. Item itineris socio fretus, in viâ dicat quòd cum Alexandro militaverat, & quot pocula pretiosis lapidibus distincta reportavit, & de artificibus iis qui sunt in Asiâ, quòd meliores sunt iis in Europâ contendat. Item dicat quòd literæ adfunt *ei* ab Antipatro narrantes eum tertio die advenisse in Macedoniam. Item concessâ sibi exportatione lignorum immuni, dicat quòd detrectatum fuit, ut non ab aliquo sycophantose accusaretur. Item in rei frumentariæ caritate, quòd plura quam quinque talenta fuerant ei impensa suppe-

P

ditanti

δόντι τοῖς δούροις τῆς πολιτῶν καὶ ἀγνώτων ὃ
 πῶς ἀκαδημύων, κελῶσαι θεῖναι τὰς ψήφους,
 καὶ ποσὲν αὐτὰς κατ' ἑξακοσίας, καὶ μίαν καὶ
 περσιθεῖς πηδῶν ἐλάτοις τέτων ὀνόματα, ποιῇ-
 σαι δέκα τάλαντα, καὶ τὸ φῆσαι εἰσενέμωχέναι
 εἰς ἐράνους αὐτόν. Καὶ τὰς τετραρχίας εἰπεῖν
 ὅτι ἐ πίθησιν, ὅθεν τὰς λειτεργίας ὅσας λελει-
 τέργηκε. Καὶ προσελθὼν δ' εἰς τὰς ἵππους τὰς
 ἀγαθὰς, πωλῶσι προαποθήσασθαι ὠνητιᾶν. Καὶ
 εἴη τὰς σκηνὰς ἐλθὼν, ἱματισμὸν ζητῆσαι εἰς
 δύο τάλαντα. Καὶ τῷ παιδὶ μάχεσθαι ἐκ ἑ-
 λαντι χρυσὸν ἐν τῷ ἀκολουθεῖν. Καὶ ἐν μαδω-
 τῇ οἰκίᾳ οἰκῶν φῆσαι ταύτῃ (εἰ) ὃ πατρῶαν,
 πρὸς τὸ μὴ εἶδέναι καὶ ὅτι μέλλει πωλεῖν αὐτὴν
 διὰ τὸ ἐλάττω (εἰ) πρὸς τὰς ξενοδοχίας.

ditanti pauperibus civibus; &, ignotis affidentibus, jubeat *eos* ponere calculos, & quantitatem attribuat iis sigillatim erga sexcentos, & apponens singulis horum probabilia nomina faciat decem talenta, & hoc dicat se contulisse in contributiones. Item dicat, quòd non ponit triremium præfecturas, neque ministeria publica quæ administravit. Item ad equos excellentes accedens, simulat vendentibus *se* emere cupere. Item ad tabernas veniens vestitum quærat usque ad duo talenta. Item cum puero rixetur aurum non habente cum ipsum sequatur. Item in conductâ domo habitans, eandem dicat esse avitam *id* ignoranti, & quòd eam venditurus est propterea quòd angustior sit ad hospitem exceptiones.



N O T E S

A N D

O B S E R V A T I O N S.

Προσδοκία *acceptio, assumptio*, the taking or assuming to himself, *sibi* or *suæ laudi*; πρὸς and δέχομαι for δέχομαι *accipio*; δέκλος *accipiendus*, δέκλος *acceptabilis*, δέκτο for ἐδέκτο, *Hom. accepit*. All the derivatives from δέχομαι have the same significations as if deriv'd from δέχομαι: there is no such word as προσδοχία; πανδοχία there is; ξενοδοχία there is in this chapter.

Δεγµατί *Deigmate*] from δείκνυμι *ostendo*; the place at *Athens* where merchants met, and produc'd δέγµατα *specimens* of their wares.

ἑστηκὼς from ἵστημι *statuo*; neut. *sto*, *stans*, having taking up his stand or pass.

Εργασία *quæstus, gain* by interest, what he *makes* ἐργάζεσθαι of his money.

Ἡλίκη *quantus sit*, what interest money carries; ὅσα *adv. quantum*, what interest he himself receives.

Εἵληφε for λέληφε *Att.*

Συνοδοιπόρος *itineris socio*] πῶ, ὁδὸς, πορεύω *proficiscor*, σύνοδος *comes itineris*; σύνοδος *subst. conventus, congressus*; from whence *synod.*

Λιθοκόλληται *pretiosis lapidibus distincta*] or quibus *pretiosi lapides agglutinantur*; λίθος *lapis*, κόλλα *gluten*, κολλάω *agglutino*.

Περὶ τῶν τεχνιτῶν *de artificibus*] feil. in lapidibus agglutinandis.

Ἀμφισβητῆσαι contendat] ἀμφισβητέω ambigo, controverfor; ἀμφὶ and inuf. βάω, and βάινω eo.

Τρίτον, qu. whether not for τρίτῳ when ἡμέραν would be understood; or qu. with *Needham*, whether it fhould not be τριταῖον, tertio abhinc die.

Ξύλων lignorum] timber for fhipping, not permitted to be exported under a great confideration, or price for the permiffion.

Ἀτελῆς immuni] α and τέλος vectigal, fine penfitatione vectigalis; the word ufually ἀτελῆς fignifies imperfect, unfinifh'd.

Ἀπερέω not much us'd in the præf. chiefly in the perf. aët. and paff. denuncio; interdico; detrecto; ἀπείρηται detrectatum fuit.

Συκοφαντηθῇ fycophantofe accufaretur] fycophantes à σῦκον ficus and φαίνω in lucem profero; to export figs was prohibited; to difcover the exporter was attended with reward; hence συκοφαντέω defero, calumnior, accufo: he might be accus'd of exporting other peoples timber in his own name.

Ἀπόροις pauperibus] ἄπορος tranfitum non habens; τὰ ἄπορα res dubiæ & difficiles, quibus te non facilè expedias, inops, pauper; ἀποροις answers to our *English* word *diffrefs'd*.

Ποσὴν αὐτῶν quantitatem iis attribuat] from ποσῶν the word found in *Suicer's* thef. ecclef. and *Suicer* is quoted for it by *Scott* in his appendix, and by *Hederick*; but *Theophrastus*, not yet quoted by any writer, is a much better authority; and ποσὴν αὐτῶν fignifies here to *quantum* them, to write upon them *quantum* with regard to fix hundred,

Δέκα πάλαντε *decem talenta*] there is a double ostentation here, first, in pretending to have given away five talents, and then in aiming to have it thought he car'd so little for money, that behold, it was found, when the particular sums were enumerated, instead of five he had given away ten talents.

Εἰσηγηνοχέαναι for εἰσηνόχεναι *Att.*

Τριηραρχίας *triremium præfecturas*] they first built the triremes to fetch corn in a time of scarcity at their own charge, and then mann'd them for the purpose, at their own charge also.

Λειτουργίας *ministeria*] offices attended with charge for the publick good; λήϊτος *Att.* λῆϊτος *publicus*, ἔργον *opus*; λήϊτον *locus publicus ubi magistratus conveniunt.*

Οὐκ ἔχοντι χρυσὸν *non habente aurum*] great men, to avoid the trouble of giving or paying, order'd their servants to do it.

ΚΔ.

ΠΕΡΙ ΥΠΕΡΗΦΑΝΙΑΣ.

ΕΣΤΙ δὲ ὑπερηφάνια κατὰ φρόνησιν τις
 πλὴν αὐτῆ τῇ ἄλλων. Ο δὲ ὑπερή-
 φανος τοῖόςδε τις, οἷός τῃ παύδοντι ἀπὸ
 δέπτης ἐντύξεσθαι φάσκειν ἐν τῇ περικα-
 τῆν. Καὶ εὖ ποιήσας, μεμνησθαι φάσκειν ἐν
 ταῖς ὁδοῖς, καὶ βιάζειν. Καὶ προσελθεῖν πρό-
 περος ἐσθὲν ἡλῆσαι. Καὶ εὖ πωλουῦτάς
 τι καὶ μεμνησθαι δεινὸς κελύσαι ἡκεῖν
 πρὸς αὐτὸν ἅμ' ἡμέρας. Καὶ ἐν ταῖς ὁδοῖς
 προσδύμενος μὴ λαλεῖν τοῖς ἐντυγχάνουσι,
 χάτω κεκυφώς. Οταν δὲ αὐτῷ δόξη ἐσιᾶν
 τὰς φίλους, αὐτὸς μὴ σιωδαιπνεῖν, ἀλλὰ τῶν
 ὑφ' αὐτόν πινι σιωτάξαι αὐτῷ ὀπμιελῆσαι.
 Καὶ προαποσέλλειν δὲ ἐπὶ πρὸς ἐπὶ. (Κ) ἐξεν-
 τα ὅτι ἐρχεται. Καὶ ἔτε ἐπ' ἀλειφόμηνον αὐ-
 τὸν οὔτε ἐσθιόντα ἐάσαι ἀν' ἐπελθεῖν. Αμέλει
 δὲ καὶ λογζόμενος πρὸς τινα, τῇ παιδὶ σιω-
 τάξαι

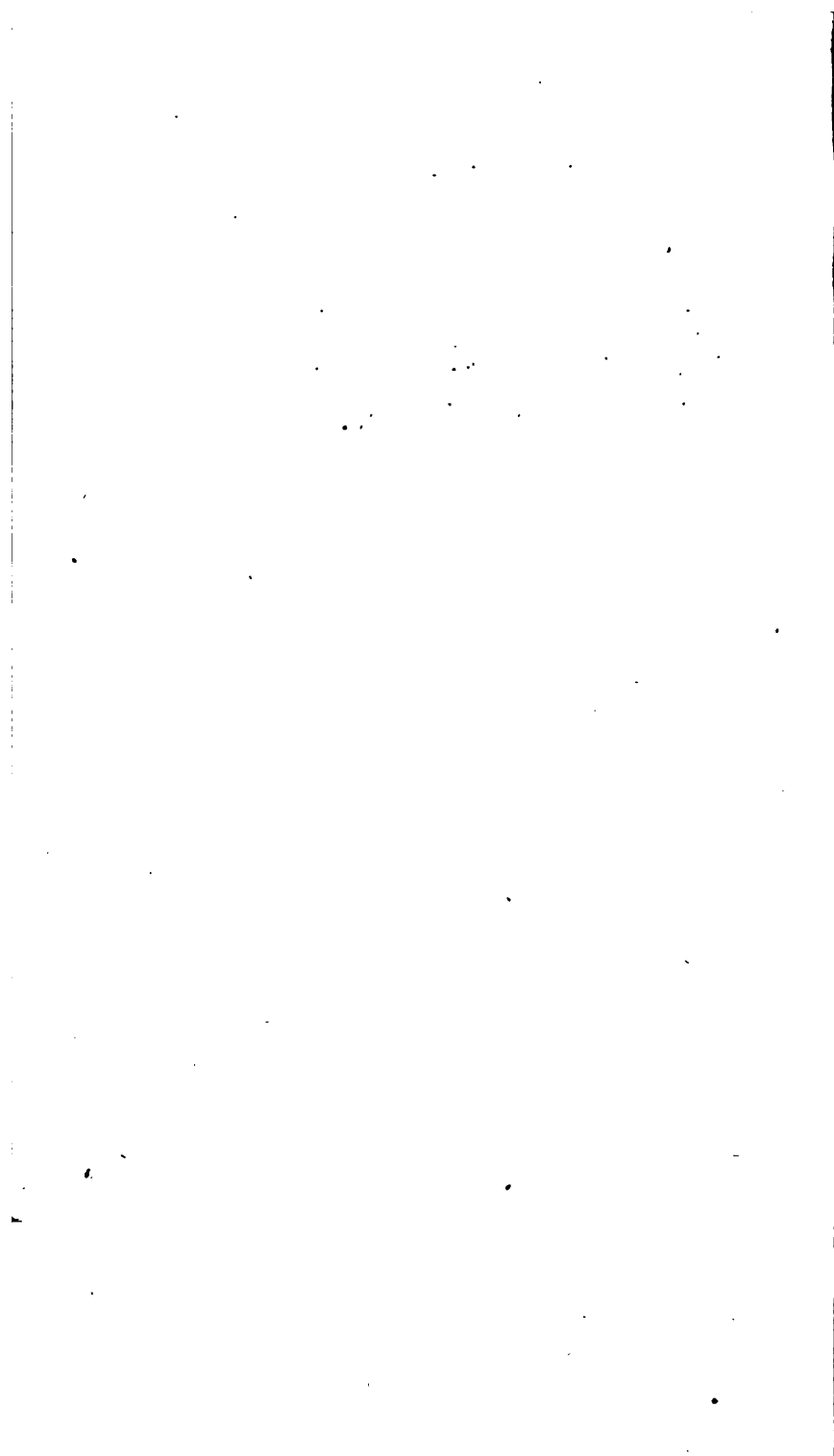
XXIV.

De Superbia.

EST autem Superbia contemptus aliorum *omnium* præterquam sui. Superbus verò talis quis *est*, qualis festinanti dicat *se* à cœnâ illum conventurum inter ambulandum. Item cùm benefecerit *alicui*, dicat *ei* in viis *eum beneficii* meminisse *debere*, & urgeat. Item ad neminem accedere velit prior. Item vendentes aliquid, & pretio conductos jubeat ad ipsum venire primâ luce. Item in viis incedens non loquatur obviam venientibus, capite deorsum inclinato. Cum autem ei visum sit amicos convivio excipere, ipse non unâ cœnet, sed constituat eorum aliquem qui suo sub imperio *sunt*, ut eorum curam suscipiat. Item præmittat, postquam sit egressus, aliquem qui nunciet quòd venit. Item ad ungentem se aut edentem non finat *aliquem* introire. Item computans apud aliquem jubeat puerum

τάξαι τὰς ψήφους διωθεῖν, καὶ κεφάλαιον ποιή-
σαι· καὶ γράψαι αὐτὰ εἰς λόγον. Καὶ μὴν ἐπι-
σέλων μὴ γράψαι, ὅτι χαρίζοιο ἂν μοι, ἀλλ'
ὅτι βέλομαι γράψαι· καὶ ἀπέστειλα πρὸς σε
᾿ληφόμῳ καὶ ὅπως ἄλλως μὴ ἔσται· ἐν τῷ
παχίστῳ.

rum *suum* calculos disjicere, & cum summam fecerit, scribere ei in rationem. Item literas mittens non scribat, quod rem gratam mihi faceres; sed quod fieri volo; & mihi ad te qui fumeret; & ut non aliter fuerit *vide*; & quàm celerrimé.



N O T E S

A N D

O B S E R V A T I O N S.

Τηρηφάνια *superbia*] ὑπὲρ *super*, φαίνομαι *appareo*, a desire to appear superior to others.

Καταφρόνησις *contemptus*] κατὰ *de*, *deorsum*, φρονέω *sentio*, a thinking low, or inferiorly of others; a considering others as low, mean, despicable, fit to be look'd down upon, as insignificant and of no value; *suspicio*, to look up to, to honour, to admire.

Μεμνηθεὶς *meminisse*] μεμνηθεὶς the perfect, the same with the present, as *memini* in *Lat.*

Εν ἑ ὁδοῖς in viis] in the *walks*, publick places of resort to walk and converse in.

Βιάζεν *urgeat*] *oppresses* him with the admonition in so publick a manner, does *violence* to his modesty.

Ηκεῖν ἅμ' ἡμέρᾳ *venire simul cum die* or *primâ luce*] in order to be paid for what they have sold to him or earn'd of him; so here is another errand for the poor men; and a time appointed when he won't be up, and may have the state to make them stay, as if they did not know what to do with their time, or to the loss of their time, which is an injury done them.

Μισθώμεται *mercede' conduco*; item in the passive signification *μεμισθωμένοι mercede conducti*; *μισθόω mercede loco*.

Επὶ ἂν *postquam*] ἐπεὶ ἂν. There had been no impropriety in sending, before he went out, to know whether
whether

whether the person intended to be visited was at home.

Ἀλειφόμενον ungentem se] whilst he is *dress*ing; anointing and perfuming being a part of dressing or getting ready to come abroad.

Πρὸς τινὰ apud aliquem] apud domum alicujus.

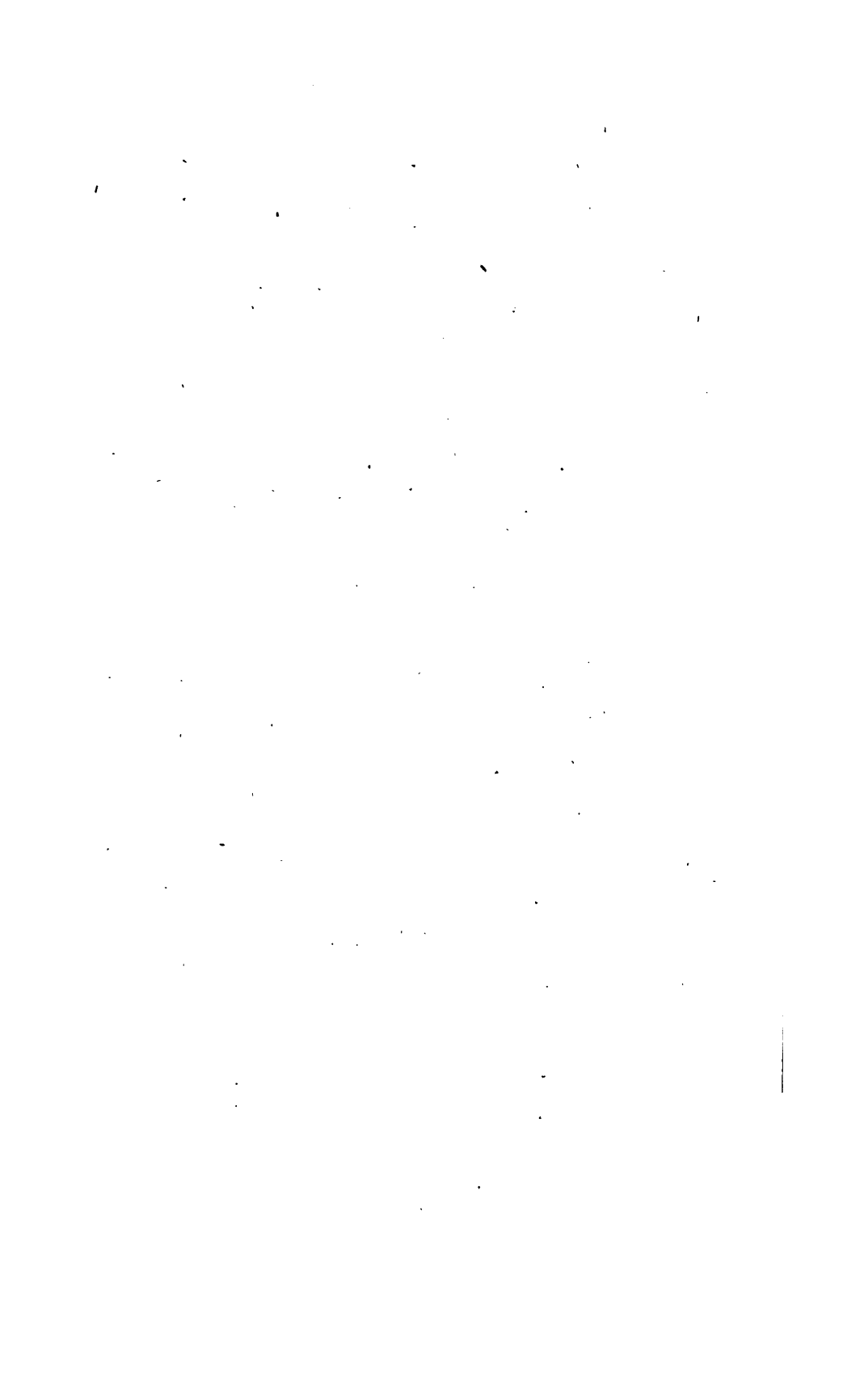
Διωθεῖν disjicere] διωθῶ dispello, *disjicio*, *intrudo* per; διωθεῖν seems to be the term us'd for putting the calculi thro' the cover of the urn in giving suffrages, but here can signify no other than throwing calculi asunder, in order to put them into such form, as to shew what the sum is; to calculate, to compute, tho' we no longer use calculi, but pen and ink, or pencil and slate.

Αὐτῷ ei] or rather αὐτῷ *sibi*, for him to repay his servant, when he shall condescend to find leisure to reckon with him.

Ληφόμενον taken into the text, instead of ληφόμενους thrown out.

Ὅπως ut] frequently a verb of the imperative mood is understood before ὅπως as ὅρα or σκόπει, when it is put with a subjunctive or future indicative, as here; and such future may be constru'd as a subjunctive present.

Τὴν ταχέην quàm celerrimè] here is an ellipsis of the substantive; which *Lambert Bos* hath not supply'd, and therefore I will venture to do it by ὁδὸν understood, the readiest, quickest, most expeditious way, or, as we say in *English*, the *soonest* that you can.



ΚΕ.

ΠΕΡΙ ΔΕΙΛΙΑΣ.

Α Μέλει ὅ ἡ δειλία δόξειεν ἂν ^{τῇ} ὑπειξίς τῇ
 ψυχῆς ἔμφοβος. Ο δὲ δειλὸς τοιοῦτός
 τις, οἷος πλέων τὰς ἄκρας φάσκειν ἡμολίας
^{τῇ} ἢ κλυδωνίᾳ γενομένης ἐρωτᾶν εἰ τις μὴ με-
 μνή) τῷ πλεόντων· καὶ ὅ κωερνήτης ἀνακόπιον-
 τος πωυγάνεος εἰ μεσοπορεῖ· καὶ τί δοκεῖ αὐτῷ
 τὰ ὅ' πλῆ· καὶ πρὸς τὸ πῶρα καθήμενον λέγειν,
 ὅτι φοβεῖται διὰ ἐνυπνίᾳ πνός· καὶ ἐκδύς διδόν-
 ναι τῷ παιδί τὸ χιτῶνίσκον· ὅ δέωται πρὸς τὴν
 γῆν προσάγειν αὐτόν. Καὶ τραυλούμενος ὅ προσ-
 χαλεῖν πάντας πρὸς αὐτόν, ὅ πάντας πρῶτον πε-
 ριιδεῖν, καὶ λέγειν ὡς ἔργον ἀγνώσκειν ὅτι πότε-
 ρόν εἰσιν οἱ πολέμοι· καὶ ἀκῶν κραυγῆς, ὁρῶν
 πίπτοντας, εἰπὼν πρὸς τὰς παρεστηκότας, ὅτι τὴν
 ἀπάθῃω λαβεῖν ὑπὸ τῇ ἀπουδῆς ἐπελάθετο· καὶ
 ὅ τρέχων ὑπὸ τῇ σκηνῇ, τὸ παῖδα ὅ ἐκπέμψαι,
 κελύων προσκαυεῖας πᾶς εἰσιν ④ πολέμοι, καὶ
 ἀποκρύψ-

XXV.

De Timiditate.

CERTè autem Timiditas videatur esse submissio animi perterrita. Timidus verò talis quis, qualis navigans promontoria dicat esse sesquiplicia; & parvo fluctu orto interroget si quis navigantium sacris non fuerit initiatus; & gubernatore *navim* inhibente sciscitetur an medium iter teneat; & quid videantur ei ea quæ ad *navim pertinent*; & affidenti dicat, quòd metuit ex insomnio quodam; & exutâ tuniculâ *eam* det pueri; & precetur *gubernatorem*, ut se ad terram adducat. Item militans advocet omnes ad se, & stantes primùm circumspiciat, & *deinde* dicat, quàm difficile sit dignoscere utrum sint hostes; & audiens clamorem, videns cadentes dicat adstantibus, quòd præ festinatione spatham fumere oblitus fuit; & currens sub tentorio puerum *inde* emittat, jubens eum prospicere ubi sint hostes, &

Q

cùm

Διοκρύψας αὐτὸν ἔπει τὸ προσκεφάλαιον, εἶ-
 τα ληστέειν πολλὴν χεῖνον· καὶ ἐν τῇ σκηνῇ
 ὄρων τετραμασίαν προσφερόμενον ὑπὸ τῷ φίλῳ,
 προσδραμεῖν, καὶ θάρρειν κελύειν, καὶ τῷτον δε-
 ραπύειν, καὶ ἱερῶσαι γίλιν, καὶ μίαν σφῆν, καὶ
 πᾶν μάλλον ἢ μάχεσθαι τοῖς πολεμίοις· καὶ ἔ-
 σπλινεῖ ὃ πολεμικὸν σημειώσας κατακλινεῖ
 ἐν σκηνῇ, ἀπαγ' ἐς κόρυθας, ὅτε εἰσὶν ἡ ἀν-
 θρωπον ὕπτι λαβεῖν ἡ πυκνὰ σημαίνων· καὶ αἵ-
 ματος δὲ ἀνάπλεως διὰ τοῦ ἀλλοτρίου τραύ-
 ματος, ἐντυγχάνειν τοῖς ἐκ τῆ μάχης ἐπανίσ-
 σι, καὶ διηγείσθαι ὡς κωδυυδύσας ἕνα σέσωκε
 τῶν φίλων· καὶ εἰσάγειν πρὸς τὸν κατακείμε-
 νον σκεψόμενος τῆς φυλέας, τὸν δῆμον· καὶ τῶ-
 των ἅμα ἐκείνῳ διηγείσθαι ὡς αὐτὸς αὐτὸν ταῖς
 αὐτῶ χερσὶν ὅτε σκηνὴν ἐκόμισεν.

cùm absconderit eam sub pulvinari, postea multum tempus *in eâ quærendâ* terat; & in tentorio videns vulneratum allatum ab amicis, accurrat, & jubeat *eum* bono esse animo, & hunc curet, & circum spongiâ abstergat, & muscas abigat, & quidvis *faiat* potius quàm pugnet cum hostibus; & buccinatore belli *continuat* fignum dante, sedens in tentorio, abi ad corvos *inquiat*, non fines hominem somnum capere crebrò fignum dans; & sanguinis plenus ex alieno vulnere, è pugná redeuntibus occurrat, & narret *his* quòd periculo suo unum amicorum servavit, & introducat *eos* ad decumbentem inquisiturus tribules, & populum, & eodem tempore unicuique horum narret, quòd eum ipse suis manibus in tentorium portavit.

N O T E S

A N D

O B S E R V A T I O N S.

Υπεῖς submissio] ὑπὸ and ἔκω cedo; ὑπεῖς τῆς ψυχῆς ἔμφοδος a yielding or misgiving of the heart in or thro' fear.

Ἡμισίας sesquiplicia] ἡμιόλιος, ἡμίους and ὅλος totus cum dimidiâ sui parte, sesquipleus, half as big again.

Ανακόπτοντος inhibente sc. navim] ἀνακόπη primarily *retundo* to blunt the edge of, from ἀνὰ and κόπη *scindo*; inhibeo to hold in, or stop the course of, or hinder it from any longer doing what it was doing, as bluntness doth the knife which once cut; or hinder it from *cutting* the waves. To the timid the vessel appear'd to be run aground.

Μεσσηρέϊ medium iter teneat] μέσος *medius*, πείρω *transseo*; μεσσηρέως per medium incedens.

7 Τα τῷ πλῶς ea quæ ad navigationem pertinent] πλώος, πλώω, πλῶ, navigatio; this conjecture of *Needham's* is taken into the text instead of τὰ τῷ θεῷ ea quæ ad Deum spectant, or quæ fit voluntas Dei in sacrificiis explorata. The timid person had already inquir'd whether there was any one on board that had not been initiated. What appearances there were in the sacrifices before the expedition was not a necessary inquiry, since, if these were not prosperous, the expedition would not have been undertaken; but, what related to the safe navigating the vessel,
the

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the tightness of the vessel itself, and the good condition of the tackle, was a material question.

Χιτωνίσκον tuniculam] dim. of χιτων tunica; χιτωνίσκος interula, vestis quæ interius induitur, indusium, the shirt; this is done that he might have a chance to save his life by swimming.

Πάντας omnes] all near him, within his call.

Στάνας περιιδῆν stantes circumspiciat] aspiciat stantes circum, eos qui circum eum sunt; to see whether he can discover any signs of fear in their countenances upon the rumour of the enemies approach.

Σπάθῳ spatham] his sword.

7 Τρέχων currens] taken into the text, as better suiting or following the participles ἀκύνων, ὀρών, in the sentence before, and τρέχων left out.

7 Εκπέμψαι emittat] taken into the text, as better following εἰπεῖν in the former sentence, and ἐκπέμψας left out.

Εν τῇ σκηνῇ within his tent, he would not venture out.

1 Περιωογίζεν circum spongiâ abstergat] ὀποωογίζω, and ἑκωογίζω, but not this word is to be found in any of the lexicons, not even in *Hederick*; but may be seen in *Scott's* appendix to *Stephens*; and the authority he brings for it is *Hippocr. de morb. p. 465. 53.* here is another authority for the use of it.

Σαλπισσοῦ buccinatoris] σαλπιστῆς, ἀ σαλπίζω tubâ cano.

Πολεμικὸν bellicum] sc. signum, σῆμα included in σημῆναντος signum dante.

5 Πυκνὰ σημαίων sounding so often.

Ανάπλεως repletus] ἀνὰ, πλέως plenus, Att. πλέως; and so it should seem that ἀνάπλεως is Attick for ἀνάπλεος,

ἀνάπλεος, but tho' ἀνάπλεος is not to be found, ἀνάπλεοι is, which supposes the singular ἀνάπλεος.

7 ἓνα unum] receiv'd into the text in the room of ἕνεκα; or τῶν φίλων amicorum, he hath sav'd of his friends subaud. ἓνα vel τίνα.

Σκεψόμενος οὖν φυλέτας, τὴν δῆμον, inquisiturus tribules, populum] i. e. quinam sint illius tribules, quis populus, aut pagus. *Casaubon*. Now the battle was over, he wanted to know to whom or to what tribe, or people, or village he belong'd, that they might take what further care of him was necessary.


ΠΕΡΙ ΟΛΙΓΑΡΧΙΑΣ.

ΔΟξεῖται αὖν εἶναι ἡ ὀλιγαρχία φιλαρχία
 τις ἰσχυρὰ κέρδους οὐ γλιχιδύμη. Ο
 δὲ ὀλιγαρχὸς τοιᾶντο, οἷος, τοῦ δήμου βε-
 λουομένης τινὰς τῷ ἄρχοντι ὁ σιωπεπμελησο-
 μύνοις πομπῆς, παρελθὼν ἀποφιλῶναι ἑαυ-
 τόν. Καὶ τῇσ' Ομήρου ἐπῶν τοῦτο ἐν μόνον
 κατέχειν, ὅτι ὄκ ἀγαθὸν πολυκοιρανίη, εἰς
 κοίραντο ἔσω. τῇσ' δὲ ἄλλων μηδὲν ὀπίστα-
 δαι. Αμέλει δὲ δεινὸς τοῖς τοιᾶτοις τῶν λό-
 γων χεῖρασαι, ὅτι δεῖ ἡμᾶς σιωελθόντας
 βελύσσαδς. καὶ ἐκ τοῦ ὄχλου καὶ τῆς ἀ-
 γορᾶς ἀπαλλαγῆναι καὶ παύσαδαι ἀρ-
 χαῖς πλησιάζειν. Καὶ ὅτε ὑπὸ τινων ὑβρι-
 ζόμεντο εἰπῆν, ἐ δεῖ αὐτοὺς ἀμὲν τὴν πό-
 λιν οἰκεῖν. Καὶ μέσον δὲ τῆς ἡμέρας ὀξιών,
 καὶ μέστω κουράν κεκαρμύμεντο, καὶ ἀκραι-
 βῶς ἀπωινυχισμύμεντο σοβεῖν τοὺς τοιούτους, ὅκ
 οἰκη-

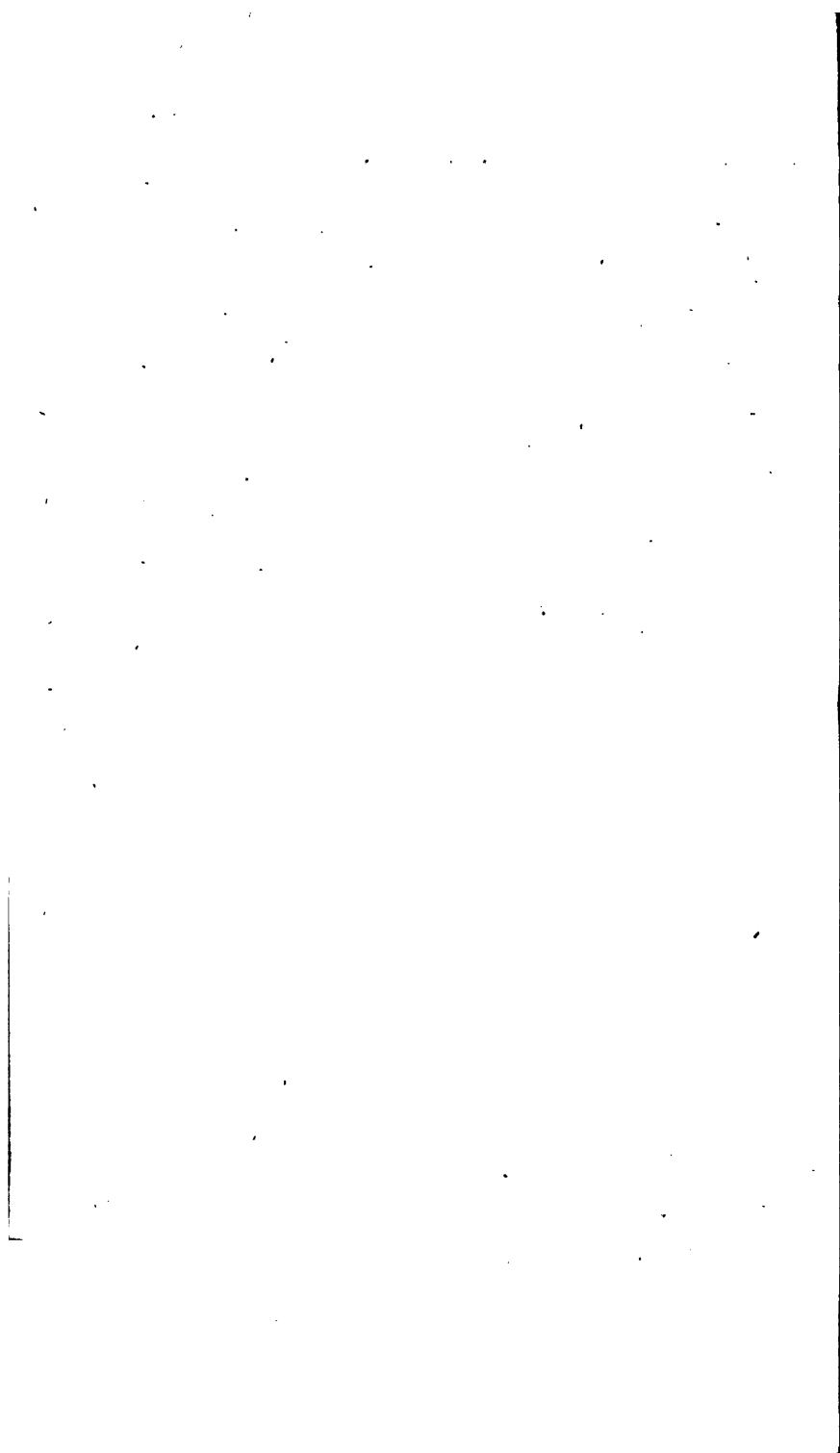
XXVI.

De Oligarchia.

OLigarchia videatur esse quoddam vehemens desiderium dominandi lucrum non appetens. Oligarchiæ favens talis *est*, qualis, deliberante populo quos unà cum magistratu curam pompæ gesturos *oporteat eligere*, prodiens exhibeat seipsum. Item Homeri carminum heroicorum hoc unum solum retineat, quod non bonum est *quid* multorum dominatio, unus sit dominus, aliorum autem nihil sciat. Imò & paratus talibus uti sermonibus, Quod oportet nos in unum convenientes deliberare; & à multitudine, & concione populari discedere; & facere ut cessent ad magistratus appropinquare. Et quando ab aliquibus contumeliâ affectus, dicat, non oportet illos & me *simul* urbem habitare. Item medio diei cum exierit, & mediâ tonsurâ detonsus, & accuratè præcisos habens ungues, summoveat istiusmodi
homines

οἰκητέον ὅς τι πῶς πόλιν καὶ ὡς ἐν τοῖς δικα-
 στηρίοις δεινὰ ἴσχυει ἀνὰ τῶν δικαζομέ-
 νων καὶ ὡς αἰσχυρόν ἐστι τῇ ἐκκλησίᾳ ὅταν
 τις πῶς αἰσχυρόν) αὐτὰς λεπτὸς καὶ αὐχμῶν καὶ
 ὡς μιστὸν τὸ τῆς ἡμαγωγῶν γένος. 
 Θεσεία πῶς αὐτὸν αἰτίον φήσας τῶν κακῶν τῇ
 πόλει γεγονέναι καὶ τοιαῦτα ἔτεροι πῶς οὐ
 ξένοι, καὶ τῆς πολιτῶν τῆς ὁμοιοῦσθαι.

homines *dicens* non habitandum est in hâc urbe ; & quod gravia passus est in foris judicialibus ab iis qui eum in jus vocarunt ; & quod erubescit in concione quando quis juxta eum sedeat tenuis & squalens præ æstu ; & quod hominum populos ducentium genus odiosum est : Thesea dicens primùm causam fuisse malorum *horum* civitati ; & alia istiusmodi ad hospites & eos cives qui cum eo sentiunt.



N O T E S

A N D

O B S E R V A T I O N S.

Ολιγαρχία oligarchia] that species of government, where few, and those principal persons govern; ὀλίγος paucus, δεχῆ imperium consider'd, as in the hands of the principal persons of a state, whether principal on account of their nobility, capacity, or probity, it is call'd an *aristocracy*; ἄριστος opimus, κρατέω impero. The republick of *Genoa*, and that of *Venice* are *aristocracies*. This is distinguish'd from *monarchy*, in which the government is in one alone; μόνος solus, and from *democracy*, in which the government is in the people, δῆμος populus. *Aristodemocracy* is a government, where the nobility and people have the command conjointly, as in the province of *Holland*.

7 ἱσχυρὰ κέρδης ἔ γλιχομένη] taken into the text in the room of ἱσχυροῦ κέρδης γλιχομένης, neither to be constru'd nor explain'd.

7 Συνεπιμελησομένους πομπῆς παρελθὼν δοτοφῆναι ἑαυτὸν] taken into the text as an emendation of *Casaubon's*, in the room of συνεπιμελησόμηνος πομπῆς παρελθὼν ἀποφῆνας ἔχῃ.

Παρίρχομαι prætereo; here for παρεπιδέκνυσμαι ostendo, specimen mei præbeo, ostentabundè in medium prodeco, *Confst.* qu. whether there be such a *Latin* word, as ostentabundè.

Αποφαίνω

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Ἀποφαίνω demonstro, profero, exhibeo; ὅθεν φαί-
νω to appear from.

Εἰς κοίρανος unus fit princeps, in *Hom.* is in favour
of that species of government call'd monarchy.

Παύωμαι the same with παύω finio, cessare facio,
superfedeo, omitto, desisto, cesso; the word παύω,
and, by *Apoc.* παύ, us'd to children to make them
forbear.

ὅτι should be ἔτι, says *Needham*, but it may be a
mistake for 7 ὅτι quando.

Μέσσω mediâ] the sprucest tonsure being between
the slovenly, by which the hair is nourish'd to too
great a length, and that within the skin, which
close tonsure was seldom us'd but by such as shav'd
but seldom; he would seem in his dress to depart
from the populace as much as possible.

Ἀπαιχισμένοις præcisus quoad ungues, ἀπὸ and ὀν-
χέω, ὀνχέ unguis.

Τὰς τοιαύτας λόγους leave out λόγους, for no λόγοι fol-
low, and let τοιαύτας refer to αὐτάς, those that he
could not live together with, and let λόγους be λέ-
γων, which *Casaubon* hath inserted, and signify, *re-*
peating what he had said before, ἡ δὲ ἔτι &c.

7 Πάχιδι or πάχιδι ἀν, emendation of *Needham's*, in-
stead of πάχιστον, from those who prosecute him, in
a country where the people pretend to so much li-
berty, that the poorest man, for redress of any the
least grievance, or such as he shall think a grie-
vance, may implead any one tho' never so signifi-
cant.

Λεπίς tenuis, macer, a poor fellow, that, having
fory keeping, is *thin*.

Λύχμιον

Αἰχμῶν squalens, αἰχμάω areo præ æstu, squalco præ æstu, αἰχμὸς ficcitas præ æstu.

5 Δημαγωγῶν populum quo volunt ducentium] δῆμος populus, ἄγω duco, leading men.

Ἐτέρα for ἄλλα Att. alia à quatuor antecedentibus.

5 Ὀμοιοτρόπους qui similiter sentiunt, qui eosdem mores, idem ingenium habent, men of a like turn with himself; ὁμοῖος similis, τρέπω verto.

ΠΕΡΙ ΟΨΙΜΑΘΙΑΣ.

Η Δὲ ὀψιμαθία φιλοπονία δόξειεν αὖ εἶ-
 ναι ὑπὲρ τὴν ἡλικίαν. Ο δὲ ὀψιμα-
 θὴς τοῦτός τις, οἷος ² ῥήσεις μαυγαίνειν ἐξήκοντα
 ἔτη γεγονώς· ταυτὰ ἄδων πῶδ' αὖ πότον ὀπλοθυ-
 γάνεας. Καὶ πῶδ' αὖ τῷ ὑἱῷ μαυγαίνειν ὅττι τὸ
 δόρυ καὶ ὅττι ἀσπίδα. Καὶ εἰς ἀγρὸν ἐφ' ἵππε
 ἀλλοθίς ὀχόμενος ἅμα μελετᾷν ἵππάζεας,
 καὶ πεσὼν τὴν κεφαλὴν καταγένοιαι. Καὶ πρὸς
 ἀνδριάντα παίζειν. Καὶ πρὸς τὸ ἑαυτοῦ ἀκό-
 λυτον διατοξάζεας, ἢ διακοντίζεσθαι καὶ ἅ-
 μα μαυγαίνειν πρὸ αὐτοῦ, [καὶ διδάσκειν αὐτὸν]
 ὥς αὖ καὶ ἐκείνους μὴ ὀπισθαμύνει. Καὶ παλαίω
 ἐν τῇ βαλανείῳ πυκνὰ τὴν ἔσθραν σρέφειν.

XXVII.

De sera Disciplina.

SEra autem Disciplina videatur esse exercitationum amor supra ætatem. Serò autem institutus talis est, qualis poemata discat sexaginta annos natus; eadem cantans inter computationem obliviscatur. Item à filio discat super hastam & clypeum. Item in rus super equum alienum vectus simul meditetur equitare, & cadens caput diminuat. Item ad statuam ludat. Item cum pedissequo suo ex arcu jaculetur, & spiculum intorqueat; & simul ac discat ab eo, etiam doceat eum tanquam non scientem. Item luctans in balneo frequenter sedem vertat.



N O T E S

A N D

O B S E R V A T I O N S.

Ὠψιμαθία or ὠψιμάθεα fera disciplina] late instruction, late learning any art; ὠψὲς ferò, μανθάνω disco; ὠψιμαθεὺς *feri studiorum*. *Hor. Sat. 10.*
 1. 1. *feri* in studiis, late in their pursuits.

Ἰπὲρ τὴν ἡλικίαν *supra ætatem, supra vires ætatis*, post ætatem iis exercitiis idoneam; above his power, at his age, to succeed in.

2 Πῆσις i. q. ῥῆμα dictum, sententia à poetis desumpta, cantus; this signification it is determin'd to here, because whatever it means, he attempts to sing it afterwards; τῶν αἶδων things of the song kind, verses recited out of poets, or words set to musick; for otherwise ῥήσεις should be ῥήματα, for τῶν to agree with.

Παρά πότην *apud potum, inter compotationem*, super potum *over* a bottle, super cœnam at supper; πρὸς τὸ δεῖπνον *ad cœnam, super cœnam, inter cœnam, cœnæ tempore*.

5 Ἐπὶ τὸ δόρυ *super hastam*] term for learning to throw a dart or to protect yourself with a shield; to learn *upon* the harpsichord, to play *upon* the instrument, a like ellipsis; μανθάνειν ἐπὶ for ἑπαιμανθάνειν.

7 Ἰππάζεσθαι inserted instead of ἀπαράζεσθαι *dismiss'd*; for in those days their salutations were verbal only; pulling off the hat, and bowing with the body not

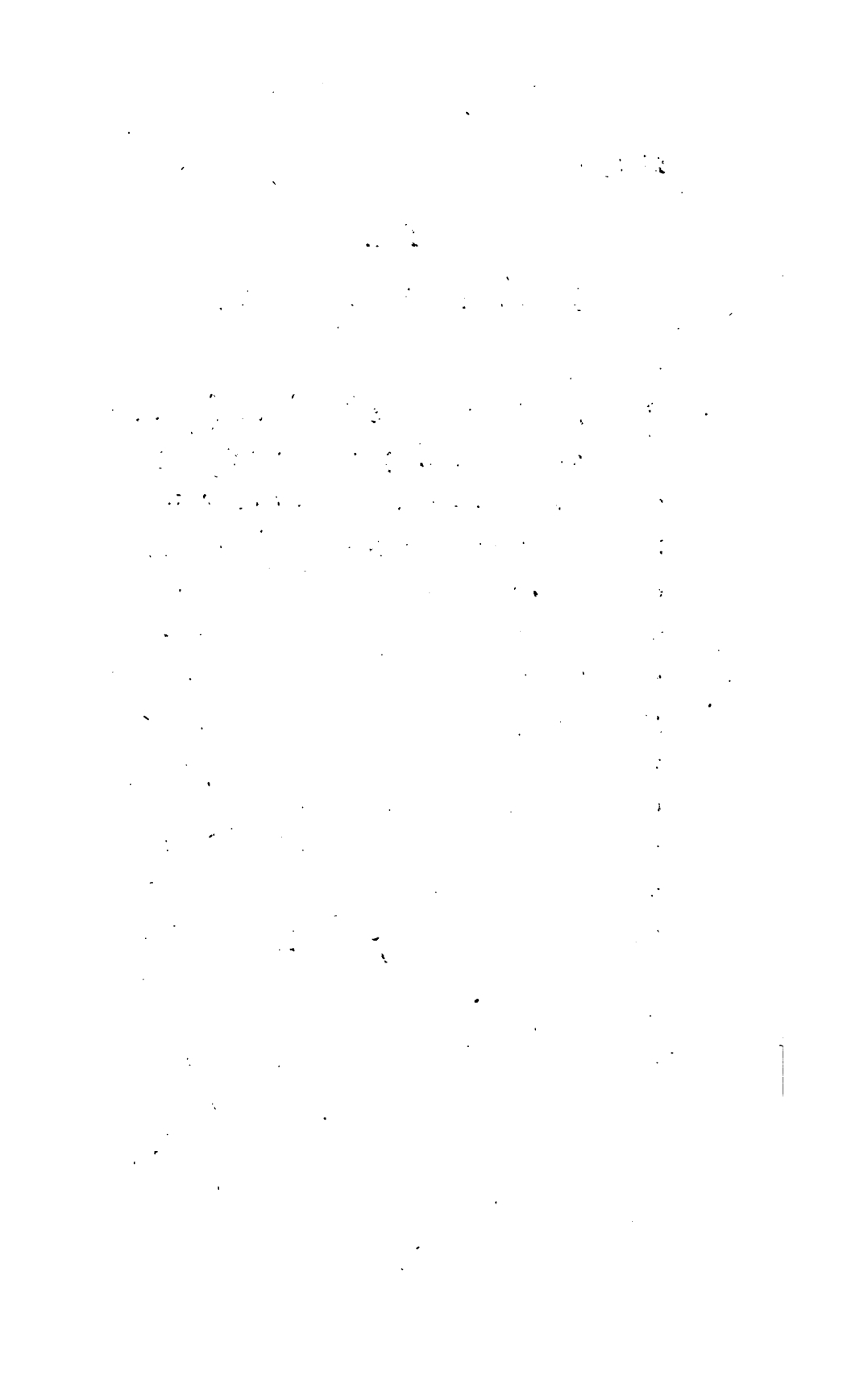
then us'd; *ἱππίζεσθαι* equitare, in arte equitandi se exercere; *τῶν ἱππικῆν μελετῶντες Xen.* i. e. ἀσκῶντες καὶ παιδευόμενοι ἢ ἱππικῆν exercentes se & instructi in arte equitandi.

παιζεῖν ludere] learn to fence; exercise himself in fencing; learners, I suppose, in that art tried to hit precisely that part of the statue which they were directed to hit.

Διατόξεσθαι ex arcu jaculari, *ἀλὰ* per *τὸν* arcus, sagittâ penetrare.

Διακοντίζεσθαι spiculum intorquere, so expertly as to be able to pierce through; *ἀλὰ*, & *ἀκόντιον* spiculum, jaculum.

Ἔδραν sedem] *podicem*; *sedem* *Plin. Jun.* the *posteriors*: both *ἔδρα* and *sedes* signify, alike, the seat, and that with which you sit upon the seat.



ΚΗ.

ΠΕΡΙ ΚΑΚΟΛΟΓΙΑΣ.

ΕΣΤΙ ἡ κακολογία ² ἀγὼν τῆς ψυχῆς εἰς
 τὸ χεῖρον ἐν λόγοις. Ο ἢ κακολόγῃ
 τοῖος δὲ τις ὅστις, οἷος ἐρωτηθεῖς, ὁ δεῖνα τί ὅστις,
 καθάπερ οἱ γενεαλογεῖντες, πρῶτον ἀπὸ ὧ γένος
 αὐτοῦ ἀρεστάς· ὁ μὲν πατὴρ Σωσίας ὃς δὲ χηρῆς
 ἐκαλεῖτο· ἐγένετο δὲ ἐν τοῖς στρατιώταις Σωσί-
 στρατος· ἔπειτα δὲ εἰς τὰς δημόδας ἐνεγράφη· ἡ
 μὲν τοι μήτηρ εὐγειῆς Θρατήα ἐστὶ· τὰς δὲ τοιαύ-
 τας ἐν τῇ πατρίδι εὐγενεῖς ^{ἔτι} φασὶν· αὐτὸς δὲ
 ὁδῶν ὡς ἐκ τέτων γεγονὼς κακὸς μαστίγιας· καὶ
 τέτοις, διεξιὼν, αὐταὶ αἱ γυναικες ἐκ τῆς ὁδοῦ
 τὰς παρόντας ἀρπάττῃσι. Καὶ κακῶς λεγόν-
 των ἑτέρων ὁ συνεπιλαμβανόμεθα ὅτι αὐτὸς, λέ-
 γων, καὶ ἐγὼ τέτον τὸν ἄνθρωπον ὅτι πάντων [μάλι-
 στα] μεμίσσηκα, καὶ γὰρ εἰδεχθῆς τις ἀπὸ ὧ πρῶ-
 σῶπα ἐστίν· ἡ δὲ ² πονηρία! ἔδδεν ὅμοιον σημεῖον
 καὶ τῇ γὰρ ἑαυτοῦ γυναικὶ τέττις χαλκὸς εἰς
 ὄψον

XXVIII.

De Maledicentia.

EST autem Maledicentia inclinatio animi in deterius in verbis. Maledicus autem talis quis est, qualis interrogatus quid sit iste, veluti generis seriem memorantes, primum à genere ejus incipiat: pater quidem *Sofias* primò vocabatur; fiebat autem inter milites *Sofistratus*; postea verò in populares inscribatur; mater *ejus* nobilis Thressa est; istiusmodi enim mulieres in patriâ *sua* nobiles esse dicunt; ipse autem hic, ut ex istis natus, nequam *est* verbero; & his, dum percurrit, *addit*, ipsæ hæ mulieres de viâ prætereuntes rapiunt. Item aliis maledicentibus *alicui*, unà cum illis *eum* reprehendat & ipse, dicens, & ego hunc hominem omnium maxime odi, etenim eo aspectu est quem oderis è vultu; avaritia autem ejus! nihil simile est; signum etiam *hoc*, dat enim uxori suæ tres æreos nummos ad opsonium

ἔψον δίδωσι, ἔ τῷ ψυχρῷ λέεσθαι ἀναγκάζει
 τῇ τῷ Ποσειδῶνος ἡμέρᾳ. Καὶ συγκαθήμεν
 δεινὸς πρὸς τὸ ἀναστὰς κακὰ εἰπεῖν καὶ ἄλλα
 πλέεκα πρὸς τῶν φίλων ἔ οικείων κακὰ εἰπεῖν,
 καὶ πρὸς τὸ τετελευτηκότων κακῶς λέγειν.

opsonium *coemendum* ; & cogit *eam* aquâ frigidâ *se* lavare die Decembris. Item unâ sedens cum aliquo paratus *est* de eo, cum surrexerit, mala dicere ; etiam alia plurima de amicis & propinquis mala memorare, & de ipsis mortuis maledicere.

N O T E S

A N D

O B S E R V A T I O N S.

Ἀγὼν τῆς ψυχῆς inclinatio animi] ἀγὼν certamen, contentio, conatus; here 2 *inclinatio*, voluntatis inclinatio *Cic.* animi propensio *Cic.* a *nitency*, a natural bent, or leaning of the mind to detraction; *nitimur* in vetitum. *Hor.*

Εἰς τὸ χεῖρον in pejus] the same as ἐπὶ τὸ χεῖρον. *Char.* 1.

Ὁ δὲνα τί ἐστὶ ille *quid est*] *Casaubon* and *Needham* seem to like it should be τίς ἐστὶ *quis est*, because the inquiry, by the answer given to it, seems to have been concerning his birth, his origin, and descent: but they do not consider, that the detractor, after having said what he could in diminution of his extraction, (a thing he would naturally delight to do if he had not been ask'd *who* he was) answers very pertinently to τί ἐστὶ *quid est* what a kind of man is he, viz. κακὸς πατρίδας as very a rascal as ever was born; and how should it be otherwise being born of such parents as he hath been; *quid hominis sit exponam vobis Cic. quid mulieris uxorem habes? Ter.*

Σωχας Σοφίας] the common name of a servant.

Σωσίεργος Σοσίφρατος] one that *serv'd* in the army.

Ες τὰς δημοτάς in populares] in *numerum popularium*, i. e. civium, in unam tribuum relatus est.

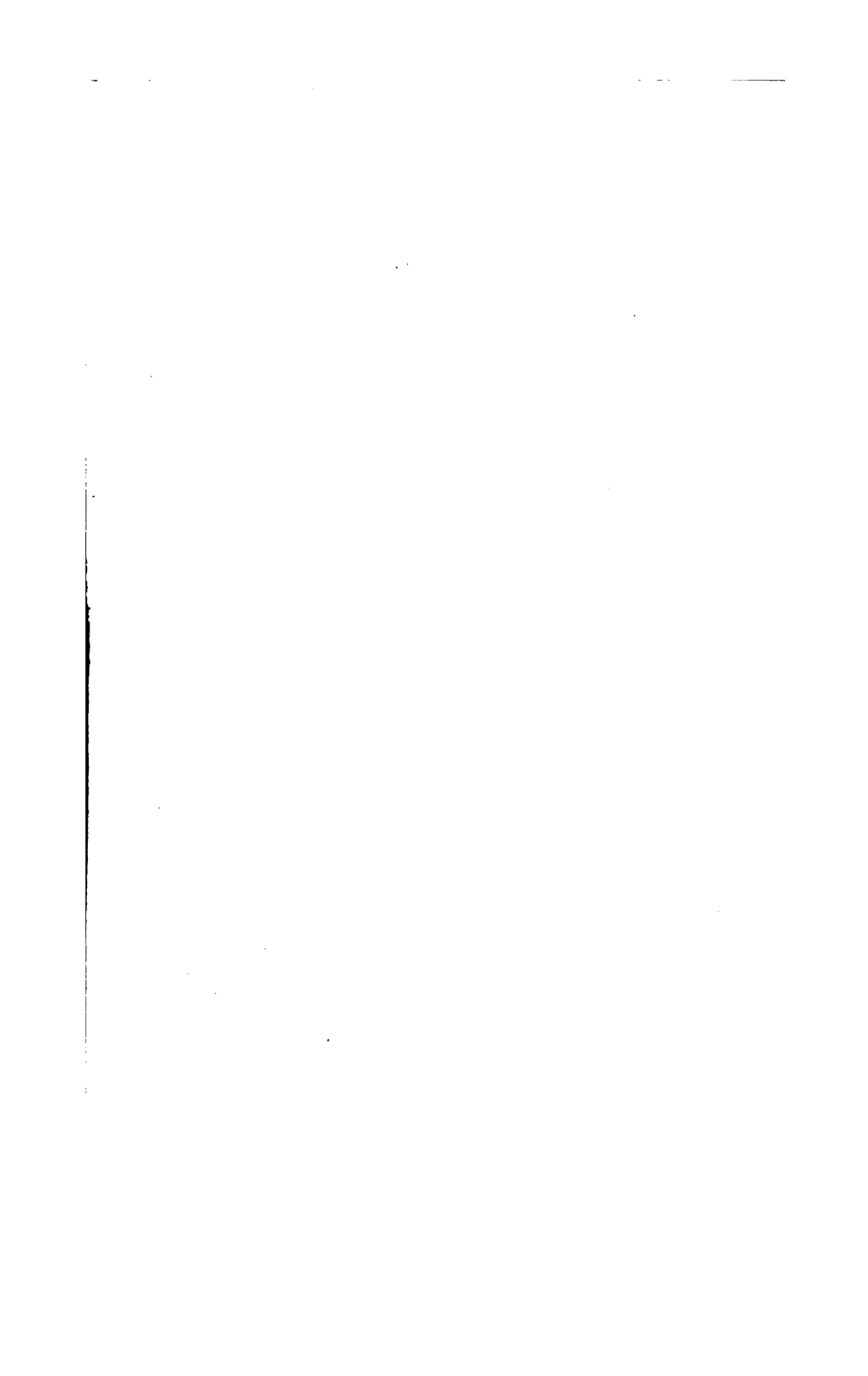
Εὐφύης nobilis] one who gives herself that air, as mean persons are apt to do when they are got at such a distance from home that they cannot be disprov'd.

Καὶ τέτοις, διεξιῶν] for, being so pointed and translated, &c his, dum percurrit, *addit*, all obscurity vanishes; so pointed it must be, for τέτοις cannot be govern'd of διεξιῶν, and must therefore have a comma after it, to shew that it is govern'd of some other verb, understood; such as προσῆται *addit*, *adjicit*.

5 Συνεπιλαμβάνεσθαι unà prehendere, reprehendere; the same as Επιλαμβάνομαι prehendo, reprehendo, corripio; in *Eng. he lays hold of him too, he takes him up too*, i. e. he finds fault with him too.

5 Τῶτον τ' ἄνθρωπον πάντων [μάλις] μεμίσηκα hunc hominem omnium *maximè* odi; the *Greek* will do without μάλις, and therefore ought not to have been inserted in the text, but the *Latin* will not do without *maximè*, and therefore it is inserted in the translation; the *Greek* and *English* idiom are the same, *I hate him of all men*.

2 Η ἡ πονηρία! miseria autem ejus! i. e. avaritia, as we call a covetous man a miser; one, who denying himself necessities, is *miserable*; the note of admiration after πονηρία makes every thing easy; πονηρία coming as well from πόνηρος laboriosus, miser, infelix, as from πονηρός improbus, scelestus, has a right to be translated here *avaritia*: the instances that follow determine the word to that meaning; for he gives his wife no more than 3 eighths of an ὄβολος to go to market with, and won't allow her fire to heat the water she bathes in in December.



MAY 16 1955

